

THE

Congregational Quarterly.

WHOLE No. XIV.

APRIL, 1862.

VOL. IV. No. II.

SAMUEL WORCESTER.

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THE character of a good man is a bequest to the world. The Church should treasure it in the ark of her testimony as a perpetual memorial. No richer blessing travels down from the past to the present and the future. The name of Dr. Worcester is like the perfume of precious ointment. He passed through the world to bless it. When such a character rises before us, we naturally inquire, whence came it? What soil produced it? What preceding and attending influences gave it substance, or heightened its luster?

Dr. Worcester descended from pious ancestry. This was a distinction for which he was grateful. He loved to recognize the goodness and sovereignty of God in his favored descent through "devout men" and "mothers in Israel."

His earliest progenitor in this country was the Rev. Wm. Worcester, who probably emigrated from England in 1637. In 1638 he became pastor of the Church in Salisbury, Ms. He endured the toils, privations, and sufferings incident to border life with Christian heroism. He was a zealous worker in laying foundations on which succeeding generations have erected the fabric of well-ordered society. He

was "learned in all the wisdom in Europe" evangelic in sentiment; strict in morals; wise in counsel; an inspirer of hope and courage in difficulties; firm in purpose; devout, meek, patient; an able minister of the New Testament; equally fitted to instruct and to sympathize. He fell asleep at the age of sixty, rejoicing in the Lord Jesus, and the power of his resurrection.

Samuel, the son of William, had many traits of mind and heart similar to those of his distinguished descendant, the subject of the present sketch. A man of uprightness and capacity, he was often called to offices of trust. Piously and prayerfully nurtured, he early became a disciple of Jesus, and a prominent member of the Church. He lived, "looking upward," reposing on Providence, knowing that in heaven he had "a better and an enduring substance." Traveling on foot to Boston in the winter of 1680 to attend the General Court, of which he was a member, and disappointed in not finding, as evening came on, accommodations where he expected, he was benighted by the way. The next morning he was found dead on his knees, as in the act of

prayer. Amid frost and snow his righteous soul passed peacefully to its Saviour and its Judge.

Francis, the son of Samuel, was less intellectual than his father, but equally devoted to his Redeemer. He esteemed the scriptures a treasure of wisdom. The Lord's day was his delight. The house of God he revered as the gate of heaven. At the sacramental board he rejoiced, discerning the Lord's body. Cheerfulness in religion he deemed a duty. Attached to the doctrines of grace, he could not be satisfied with sermons in which the preacher gave not decided evidence of experimental knowledge of the life hid with Christ. Mere eloquence in the pulpit could not satisfy his soul, thirsting for the purity of heaven—nothing short of the most unequivocal enunciations of those glorious truths which are fitted to make men wise unto salvation. His home was the seat of piety. His children were trained in reliance on the Abrahamic covenant. They heard his daily prayers, received daily his religious instruction, and witnessed his shining example. Death found him ready. Friends rejoiced to be with him in his triumph over the "king of terrors." His last utterance was, "My dear Redeemer."

Rev. Francis Worcester, the son of Francis, imbibed the religious spirit of his father. His conversion was preceded by convictions deep, pungent, prolonged. Light at length broke in, terminating gradually in serene trust. He was cotemporary with President Edwards, being only five years his senior. He was educated in the belief of the same doctrines which that distinguished divine defended. His religious experiences were in harmony with them, and consequently profound. He was a Calvinist of "the straitest sect." He was trained a blacksmith. But at the age of thirty-four, twelve years after his marriage, and with a family of four children, he thought it his duty to enter the ministry. He was regularly licensed, and soon after ordained at

Sandwich, Ms., where he labored faithfully and with much success for ten years. Subsequent to his dismission, locating his family in Hollis, N. H., his health not permitting him to resume a pastoral charge, he preached as an Evangelist or Home Missionary till past eighty years of age. He rejoiced in his vocation. "I love," he said, "to preach day and night." In his uncultivated way he often powerfully aroused the fears, and disturbed the consciences of his hearers; and sometimes, when his own strong sympathies were moved, he swept the finer chords of the mental harp with a master's hand, and bowed his audience in tears. A warm admirer of Whitfield, he frequently attended him in his itinerancies. On one occasion Whitfield was taken suddenly ill, and could not meet his appointment. He pleasantly said to Worcester, "Well, you must go and sound your ram's horn." He obeyed, taking for his text, Rev. i: 7. The discourse was "terribly in earnest," as was his wont when warning "to flee from the wrath to come." A strong impression was produced.

In his latter years he felt much solicitude respecting the stealthy inroads of Arminian sentiments, which he thought "ought to be shunned and rebuked by all who loved the truth and peace." He was a man of prayer, and felt great anxiety for the salvation of his children, and for his children's children. When death came he was ready to depart. He fell asleep in Jesus Oct. 14, 1783.

Noah Worcester, the son of Rev. Francis, and father of him whose life we are about to sketch, had a strong, athletic mind, energized by rough border life, and improved by such cultivation as could be secured by devoting to careful reading his few leisure moments, snatched from his double employment of farming and shoe-making. His townsmen early reposed great confidence in his judgment, and before he was thirty years of age he was respected as one of "the ancient men." For more than half a century he

held the office of Justice of the Peace in the county. His knowledge of government and law was considerable; and he was worthily honored with a seat in the Convention which formed the Constitution of New Hampshire.

When about twenty years of age he made a public profession of religion; and such were his manifest fear of God and unblemished integrity, such his philanthropic and enlarged views, his affable and courteous manners, his fluent and agreeable utterance, that he stood a strong and symmetrical pillar in the Church; and was pre-eminently serviceable to his pastor in various ways, especially in sustaining meetings of social devotion. He excelled in the gift of prayer; and all who reverently united with him felt that his petitions came from the heart. His clerical friends, of whom he had many, esteemed him mighty in the scriptures. These he *searched*. Their highest charm to him was their testimony of Jesus. His knowledge of the scheme of Calvinistic doctrines was discriminating, and his approval of them cordial. If his faith in regard to the Trinity was somewhat shaken by his perusal of his son Noah's "Bible News," it soon resumed its wonted steadiness and strength. He honored the Sabbath by its strict observance. God was acknowledged in all his ways, and his providences towards himself marked with special care. Tenderly attached to his children, he prayed earnestly that they and all who should be born of them might fear the Lord, and work the righteousness of faith. The years that bowed his form advanced him in grace. It was truthfully said of him, "like the sun, he grew larger at his setting." When death approached, he said: "My fathers' God is the God who has led me all my life long, and I am ready to go." It was to him the call from the battle—the welcome to everlasting triumph.

His wife was distinguished for a good understanding, comeliness of form, and the highest graces of female character,—

adorned with the luster of devoted attachment to Jesus. To her husband and children she was everything which could be desired. The sweetness of her disposition was diffused through her home, cherishing every household virtue; and over a much wider circle her gentle influences fell like "the small rain upon the tender herb." Many will rise up and call her blessed. Her prayers for her children, many of which were breathed forth in the stillness of the night, especially "that *one* of her sons might be a minister of the gospel," rose as a memorial before God.

There are threads which link the departing and coming generations of mankind together. Each, to a limited extent, molds the ensuing. Thought and modes of thought, sentiments and feelings, and types of sentiments and feelings, are propagated not only unto the third and fourth generations, but onward to the winding up of the world's drama. The spirit of a father's maxims is immortal. As the elements in the seed, the germ, the blade, produce the leaf, the flower, the fruit; so the elements of thought, opinion, feelings, proclivities, desires, work down the line of descent, flowering out here and there in intellectual traits, dispositions, character, and life. The stream is ever flowing, and every parent throws ingredients into it, which sweeten or embitter, poison or purify its waters; and succeeding generations will drink of them.

The brief sketch we have given of Dr. Worcester's progenitors indicates the ancestral influences which tended to give shape and substance to his intellectual and moral character; and the discriminating observer will not fail to find in him capacities and habits, traces of opinion and moral sentiments; above all, a type of piety; which marked the preceding generations of the family.

Dr. Samuel Worcester was born Nov. 1, 1770, in Hollis, N. H., a rural town situated not far from the confluence of the Nashua and Merrimac rivers, amid agreeable, and in some instances, wild scenery.

The circle of influences which receives one at his birth, in which his infancy is cradled, his boyhood expanded, and his manhood formed, is, in the view of the thoughtful, of incalculable moment. What specific agency each and all exert in shaping ultimate character, and giving impetus to life, is an inquiry which is yearly awakening a more vital concern. That every newly-created spirit has certain qualities, or idiosyncracies, which no extraneous circumstances can essentially modify, few will question; and yet it cannot be denied that the imperceptible breathings of daily surroundings write on the infantile and youthful spirit characters, which, though unseen in their formation, are nevertheless ineffaceable.

Doubtless that mild and amiable mother on whose bosom the infancy of Mr. Worcester was cherished—a mother whose gentle disposition, redolence of temper and praying spirit were long remembered with endearment and gratitude, infused into the very elements of his character a fragrance it could never lose.

When six or eight months old, he had a long and severe sickness. For two or three weeks his death was daily expected. His recovery seemed like a resurrection from the dead. His father once said, "If I love Samuel more than my other children, it is perhaps because I feel that I have received him a second time from the hand of God." Could parents penetrate the chambers of the infant mind, and learn the effect which sickness at that tender age produces—the little thoughts and reflections it inspires, the susceptibilities it intensifies, the sympathies it quickens, the self-control it teaches, and above all, the softened tone it gives the spirit, they would feel themselves compensated for the anxieties and weariness, even anguish of heart, endured over the couch of suffering infancy. They would more cheerfully confide in the thought that, though in the form of affliction, it is really an "angel's visit," to prepare both them and their child for higher usefulness. It

is more than possible that Samuel Worcester looks back from eternity with joy and thanksgiving for delicacies of feeling, warmth of sympathy, and power of endurance, fitting him for special services in his Master's vineyard, for which that infantile sickness alone qualified him.

About a year afterwards his mother died. He remained infirm for years. His eldest sister, Lydia, who, with her mother's name inherited her amiable disposition and pure spirit, had the chief care of him. His feebleness and maternal resemblance, together with his kindly sympathies, drew out all the tenderness of her affectionate nature. She watched over him with the love, and taught him his early lessons with the fondness, of a mother. She quieted his nervous irritability, calmed his outbreaks of passion, soothed his childish griefs and wiped his tears; sung to him, with her sweet gentle voice, cheering songs; and prayed for him as though her joy on earth could never be complete without his union to Christ. Her mild influence sunk into his spirit. His sympathies early warmed towards her. He would not, when a mere child, willingly hurt her feelings. He would even weep when she was in pain; sometimes delicately concealing his tears during the weary wakefulness of the night, lest their discovery should increase her discomfort.

His fondness for books evinced itself in childhood. He had a quick apprehension and a retentive memory, and acquired knowledge with ease. His opportunities for public schooling, however, were few, and its advantages small. The Bible was almost the only book in use both for reading and spelling.

But the times and scenes of his youth, together with his home associations and personal efforts, gave him a mental vigor and discipline, as an outfit for the part he was to act, not inferior, probably, to the more systematic and thorough modes of education in the vastly superior schools of the present.

He was little less than five years old

when the battles of Lexington and Bunker Hill opened the Revolutionary war; startling the whole country, thrilling even the heart of childhood. His father marched at the head of a company in mid winter to reinforce Washington at Cambridge. His eldest brother was in the thickest of the fight at Bunker Hill, and fought under Stark at Bennington. Another brother was repeatedly enrolled among "the indomitable continentals." Samuel was thirteen, when the eventful struggle closed. A period scarcely less exciting ensued, in which problems in political science vitally important to the success of our civil institutions were investigated and solved. The depreciated currency; the national debt; the duty and mode of funding it; the laying of impost and levying of taxes; the suppression of rebellion; the insufficiency of the government based on the "Articles of Confederation" for the exigencies of the nation, and the adoption of the Federal Constitution; were themes, political occurrences and measures, which agitated the country to its center. Different views were entertained; heated debates arose; the tide of party spirit ran high; questions radical, profound, and yet practical, fitted to enlist every faculty of the mind, were discussed not only in the senate, but in the reunion of friends, and by all classes.

These questions, and others touching theology, morals and literature, were freely examined and thoroughly sifted in the family of Noah Worcester. *There* was the grand-father—the Puritan preacher, who was fond of investigation, and of inciting the reasoning powers, especially of the young; the father, with a large practical understanding strengthened by repeated efforts in self-education, eager to pry into any metaphysical or abstruse subject of practical utility; and five sons, four older than Samuel, with strong, inquisitive minds, ready for an assault on any array of hard problems either in philosophy or mathematics. This group of

old and young might be seen on a winter's evening around the fire, blazing, perhaps, with the ruddy light of a pine knot, grappling with the metaphysics or practical bearings of subjects which might have tasked the noblest intellects in Congressional or Academic halls; weighing, analyzing, detecting fallacies or inventing arguments, rejecting or receiving, as evidence or logic failed or prevailed. The utmost freedom of inquiry, within the limits of decorum, was permitted without restraint. The sons were taught to make the most of their powers and means, to rise to the utmost of their capacities in the spheres of knowledge and usefulness. Every opportunity for mental improvement was, therefore, eagerly seized. They sometimes continued their intellectual work even after they had retired for the night. With the tongue of one for a pencil, and the memory of another for a slate, problems in mathematics were mastered which had surpassed the capacities of their teachers to solve.

Thus the process of education went on. It was finely adapted to give muscle and vigor of mind, sharpness and grasp of thought, quickness of apprehension and a mental activity which keeps one ever on the alert, and qualifies him to look around and pierce through subjects; penetrating at once their foundations, and surveying their relations—just those powers most important for the tug and war of life's rough actualities. They were also encouraged by the example, if not the counsel, of their grandfather, to employ the pen. Even before the close of their minority they were able "to write essays or addresses, which, for good sense, force of reasoning and propriety of language, chiefly drawn from the Saxon etymologies,—would not materially suffer by comparison with the more elegant compositions of the best scholars at our colleges."

Samuel was early thoughtful and serious. He had, however, no decided religious impressions till about sixteen years old. A revival at that time occurred in

his native place. His pious and beloved sister was deeply anxious for his salvation. Thomas, his brother next older than himself, was awakened and brought into the light of joyful hope. Samuel's convictions were more gradual. They were the whisperings of "the still, small voice." He felt that he was a sinner, condemned by a holy law, and that, helpless in himself, he was entirely dependent on the free grace of God for regeneration, pardon and eternal life. He saw clearly that if Christ were not his chosen Saviour he must be lost. His concern increased for five or six months. He eventually indulged a trembling hope that he accepted "the Lord his righteousness." His habit of thought led him to look within, and canvass narrowly the evidences of a change so radical as that of the new birth. Hence he searched, hoped and feared. Thomas joined the Church, and would gladly have led his younger brother to the altar with him. But Samuel could not be persuaded. He lingered, inquiring, doubting, trembling, for some six or eight years longer. At length he emerged from the cloud, and publicly avouched the Lord Jehovah to be his God.

Mr. Worcester, notwithstanding the sickness of his early life, grew up a tall, well-proportioned, robust young man, agile and strong, as good to labor as to unravel knotty questions. It is said that he could do a good day's work at mowing before breakfast. Owing both to his efficiency as a laborer and to his amiable temper, his father had selected him as his partner on the farm,—to steady and cheer his trembling steps down the declivity of years. But this chosen son had other thoughts and nobler aspirations. He became exceedingly desirous of a public education. His father did not favor his wishes; but was both disappointed and displeased. He remonstrated. His feelings became so morbid that he could not bear to see a book in his son's hands. But when he saw that the purpose of the son was fixed to leave the farm at the age of twenty-

one, if not permitted earlier, he gave his reluctant consent.

In the spring of 1791, six months before his minority expired, he gave his father a note for an amount equivalent to the value of his services for that period, and, joining New Ipswich Academy, started on his literary career. To reconcile his father still more, he returned and labored on the farm in the season of haying and harvesting; and it is said, cut forty tons of hay with his own hands. But where was the aspiring young man to secure the means of prosecuting his studies? His father was in straitened circumstances. He could allow his sons but twenty pounds each, (\$88.80.) and was determined to treat all alike. When Samuel entered the Academy he could hardly appear in decent apparel, and he knew not whence the money was to come to pay his board and tuition. But he had a resolute will, and before such a will "mountains melt to plains." Let poor young men, with stalwart hearts, be encouraged.

His first recitation in Latin Grammar astonished his Preceptor. It exceeded four times his prescribed task. He soon outstripped those who had started months, even years, before him. The ensuing winter he taught school. After its close, he studied a short time with Dr. Wood, of Boscawen, and entered Dartmouth College in the summer term of 1792,—joining a class which entered only four months after he first doffed his farmer's gear. "He flung a Greek Testament through the college, and in he went," said a college cotemporary, alluding to his rapid progress.

When he entered college, his reddish-colored coat of home-made, cut not from the largest pattern, nor in the newest fashion, caused no little amusement to the laughers; but all soon united in expressions of respect and esteem.

Mr. Worcester's aim was general scholarship; to cultivate *all* his faculties; to qualify himself to enter on professional

studies with a mind well furnished and well balanced. He studied not for appointments, but to make the most of his powers. He excelled in no particular branch, except History and English composition. As a writer, he was far superior to any in his class. He was, however, "no fopling in belles lettres." Superficiality was no characteristic of his mind; he descended into the depths of whatever he studied. Never brilliant, yet taking him in all respects, he was esteemed the foremost man of the college. His fellow students gave him various tokens of esteem; and, though every winter of his collegiate course was devoted to teaching, he graduated with the highest honors of the institution, in 1795.

His mind wavered for a time between the professions of Law and Divinity. But in a few weeks after his graduation he came to a decision, and put himself as a theological student under the instruction of Dr. Austin, of Worcester. He remained with him four months. They were months pleasantly and profitably passed. In the winter of 1795-6, he took a school in Hollis; and in the ensuing spring, accepted the charge of New Ipswich Academy, as successor to Professor Hubbard. As a teacher he was thorough and successful. His kindness and devotion to their interest won the affections of his pupils.

"..... Learning grew
Beneath his care."

On the 24th of July, 1796, he preached his first sermon at New Ipswich, from the words, "Rejoice evermore." He soon resigned his charge of the Academy in that place, and returned to Hollis, where he spent several months, sometimes studying, and sometimes teaching, making it his main object to regain his shattered health.

When he was sufficiently restored to offer himself a candidate for settlement, several eligible parishes made application for his services. He received a unanimous call from the Church in Pelham, N. H. Nearly at the same time he received a similar invitation from Fitchburg,

Ms. The harmony of the people in Pelham, and other circumstances, opened to his view a pleasant pastorate. The condition—municipal and ecclesiastical—of Fitchburg presented a very different prospect. Yet to a devoted minister, eager as a good soldier to engage in the thickest of the battle, there were considerations of great weight in its favor.

The Church had no Articles of Faith distinct from the covenant, which was a half-way covenant, and so indefinitely expressed as to be acceptable to those who accounted all modes of faith alike pleasing to God. Members were received to the Church without examination. All that was necessary was to express a desire to enjoy its communion. There were many enrolled on its records who gave no satisfactory evidence of the new birth; some avowed Universalists, others reputed Deists, and not a few notoriously intemperate. True, there were Simeons and Annas praying and waiting for God's gracious interposition in their behalf. But the line between the world and God's visible people was scarcely discernible. The half-way scheme and Stoddardeanism had ripened and shed their fruit.

Nor was this a rare instance of religious declension at that period among the churches of New England. A reaction from the fervid spirit of the revivals under Edwards and Whitefield, had taken place; formality had choked the growth of spirituality, and fidelity slumbered. The leaven of false doctrines had been long working. The restorationism of Chauncy had, for half a century, diffused its deadly malaria. Jonathan Mayhew, with a bold and vehement eloquence, had proclaimed an equivocal orthodoxy, if not decided Arianism. As early as 1756, the Works of Emlyn had begun to infect the Boston pulpit. The statement of the elder President Adams, that Unitarianism had been taught by distinguished divines as early as the middle of the last century, was more than assertion. Too many clergymen made light of experimental religion—

deeming it enthusiasm or delusion. An appearance of morality and a respectful attendance on the means of grace, satisfied them. Could they preserve the peace of their churches, though it were like the stillness of rivers flowing beneath their icy coverings, they conceived that their high commission was accomplished. It cannot be doubted that some of the Arminian ministers were really Arians, Socinians, or Unitarians. The Revolutionary War, and the influx of French infidelity, much increased the looseness in religious views and practice, which had previously awakened alarm. In some quarters there was great opposition to creeds—the words of Scripture being thought sufficiently distinctive to express religious belief. Efforts were made to persuade the churches that the doctrines of the Bible were of little importance, and that almost any differences of opinion were consistent with piety. Dr. Freeman, of King's Chapel, was ordained in 1787; and "from that time Unitarianism became a substantial reality in Boston." In 1789, he could say "there are many churches in which the worship is strictly Unitarian." About the same time, Dr. Morse preached a series of sermons on the Trinity, which gave serious offence to some of his brethren in the ministry. The year 1790 witnessed the republication of extracts from "Emlyn's Inquiry" in Boston. Dr. Howard had occupied one of the churches of Boston since 1767, and was now sinking into the vale of years "neither a Calvinist nor a Trinitarian." Dr. Priestley arrived in America in 1794; and a little after, Freeman wrote to Belsham "that he was 'acquainted with a number of ministers, particularly in the southern part of Massachusetts, who avowed and publicly preached the Unitarian doctrine;' while others, 'more cautious, contented themselves with leading their hearers, by a course of rational and prudent sermons, gradually and insensibly to embrace it.'" In the last named year, Dea. Leonard Worcester, a brother of the subject of this

notice, and in whose family he resided while pursuing his theological studies with Dr. Austin, addressed several letters to Dr. Bancroft on his misrepresentation of Calvinism.

These facts indicate the tendencies of the times, and the opposition one might expect who had determined to preach the truth as it is in Jesus. The duty of occupying a field like that which Fitchburg presented, was not probably a new consideration to young Worcester. One with his perspicacity, scholarly proclivities and ardent piety, could not survey the errors that were finding lodgment in the churches, without buckling on the harness with determined resolution. Besides, the fundamental truths embodied in the Hopkinsian Calvinistic scheme, which he had substantially embraced—such as God's making all things for his own glory; his absolute sovereignty; the total apostasy of man; his redemption solely by the blood of the infinite Redeemer; regeneration by the Holy Ghost according to the election of grace, and the obligation to exercise the disinterested love which actuated the Godhead in devising the scheme of mercy for enemies, would not permit him to make personal advantage the leading motive in selecting a parish. He whose head and heart are filled with these profound truths, will not say, "I can't go into such an obscure place;" "I can't endure such and such sacrifices." But with the true spirit of Christian heroism, he will say, "I will go where duty calls. 'Not my will, but thine be done.'" The young minister who seeks for a pleasant and popular society, where he can secure his own ease and aggrandizement, gives deplorable evidence that he has never cordially received the great vitalizing doctrines of the gospel. He may profess to be orthodox, but his orthodoxy is of little practical value.

The doctrines of Mr. Worcester were not cold formulas of truth in his head, but light and warmth in his heart. One consideration, therefore, with him overweighed all others—"the glory of Christ." True,

his mind wavered for a time. He was, on the whole, inclined to Fitchburg; still he hesitated, weighed probabilities, considered circumstances. At length duty became plain. Fitchburg should be his field of labor—and if it must be, of strife and discomfort.

Confidence in his convictions of duty was a predominant characteristic of Mr. Worcester. He took a full survey of a subject or course of action; prayed over it; sometimes lingered long about it, watching providences and listening for whispers from the sky; but when he came to his conclusion, his decision was forever. It was not, however, the decision of obstinacy, but of "love, and of a sound mind." Nor was he always slow in coming to his decisions. They were sometimes rapidly formed, but never rashly. Even when reached most rapidly, they generally carried with them equal strength of conviction; for his mind, when roused, traveled round a subject with great celerity, and his quick eye at once scanned its tendencies and bearings. Hence he had none of that fluctuation of purpose which sometimes renders men who are strong in thought, weak in action. In carrying out his plans, he never evinced timidity, hesitation, vacillation; never had recourse to underhanded means or arts diplomatic; but steadfast, upright, ingenuous, he moved right on, just where his scheme of action led him, taking the rough with the smooth; the ease, the toil, the conflict, alike; cheerfully trusting in God. The correctness of his determination in favor of Fitchburg, amid all the labors and heartaches it occasioned, he never questioned.

He was ordained Sept. 27, 1797. Dr. Austin preached the sermon. His subject was, "The nature, extent, and importance of the duty, binding on the *Christian minister*, divinely commissioned to bear the warnings of God to men,"—a subject admirably suited to the place and the occasion. As was his wont, the preacher lifted up his powerful voice, "cried aloud and spared not." A just specimen this, of the

pulpit manifestations of New England theology sixty years ago; and a fitting introduction to the ministry of the young divine, destined to become a leader in despoiling error and formality of their usurped dominion over many of our churches.

In his first sermon, Mr. Worcester announced himself a Hopkinsian Calvinist. He had honestly preached his sentiments while a candidate; now he named them. He who has clear conceptions of these truths will feel their importance; he who feels their importance will become attached to them; and he who is attached to them will utter them fearlessly, but kindly. Besides, with his honesty of principle, Mr. Worcester could as easily have committed perjury as have concealed his views of gospel truth. He, therefore, went on in his work as a herald of salvation, proclaiming the truths which God had given him grace to receive, and representing them just as he had received them. His people, as has been intimated, entertained views extremely various. The feelings of some were exceedingly exasperated against the doctrines he preached, by the misrepresentations and caricatures of their opponents. His position required skill, kindness and long-suffering, coupled with decision, inflexible integrity, and loyalty to truth. He felt that Christ had called him to erect his standard near the enemy's lines; and it was his solemn purpose to be faithful to his trust. He determined to address to all, as opportunities offered, arguments so sound, and appeals so affectionate, that if possible, "the enemies of all righteousness" should not be able to "resist the wisdom and the spirit by which he spake."

The effect of the bold utterance of such truths may be easily conjectured. They come directly in collision with the selfishness and pride of the natural heart. When the sinner sees them girdling him as an encircling flame, from which there is no escape; sees that, corrupted and debased as he is, he was created to be

molded to their claims, and to find in them the joy of his being, he either bows to their dominion and accepts of Christ as his propitiation, or, tortured by their continued pressure, becomes influenced with bitterest hostility; and if not held back by a sense of obligation or decorum, he either breaks out into violent opposition, or, his moral sensibilities becoming hardened by repeated resistance to the claims of God, he holds the truth in formality and sinks into carnal security. The truth of this remark is abundantly borne out by the results of Mr. Worcester's ministrations at Fitchburg.

Some had been "pricked in their hearts" before his ordination. But soon after, the truth, like the fertilizer in the cold soil, began to produce indications of life. The discriminating preaching of the pastor revealed the difference between selfish and holy actions; between the exercises of the renewed and unrenewed. The mask of the hypocrite and formal professor was stripped away. Earnest solicitude was awakened. There were "great searchings of heart." "Am I a Christian, or am I not?" was a frequent inquiry in the anxieties of self-examination. When a communion service approached, some were in great distress. They trembled to partake of the sealing ordinance, and yet feared to abstain. The Spirit was evidently working by his own instrumentality.

In the ensuing spring, the Church unanimously voted to revise their covenant. A strictly Calvinistic creed, and accordant covenant, were drawn up by a Committee appointed for the purpose, presented to the Church, and, after being discussed in public and in private for some six months, were adopted. This gave fresh stimulus to inquiry. Truth was more clearly seen and more forcibly felt. The soil was rapidly preparing to yield a harvest—even the germs of spiritual religion already began to spring. God's chosen continued to pray; to drink in life-giving truth from Sabbath to Sabbath; to weigh their spirits, and to weep over their sins. Near the commence-

ment of 1799, some fifteen months after the installment of the pastor, the shower of grace began to fall. Numerous cases of awakening and conversion occurred. A luxuriance of verdure covered the withered field. The Church was particularly refreshed. Many heads of families among its members were brought to the feet of the Saviour, openly declaring that they never before had evidence of being born again. These became active coadjutors with their pastor, and efficient instruments of saving others. But a most violent opposition was aroused. Many in the Church and out of it had neither seen, nor wished to see, the work of God "on this fashion." The erratic professors were especially offended in seeing their brethren revived and acknowledging experiences radically new. A most malignant spirit was manifested by all classes of opposers. But none caused the pastor trials so grievous as his "false brethren," who openly led or secretly sanctioned the enemies of God and the revival, in efforts to obstruct the work, and in devising the most despicable measures of personal annoyance. They formed a society or league on the basis of a "Universalian Compact," to withstand more effectually the doctrines of the gospel, so bitterly execrated by them under the name of Hopkinsianism, or the more blasphemous appellation of "Hell-fire." Still the revival went forward, and precious were the results, both to the pastor and to the Church, in the rich experiences of Divine grace.

While the happy influences of the revival were still fresh in the hearts of God's children, the opposition secured the preaching of one of the most popular Universalist ministers, in Mr. Worcester's meeting-house. It was entirely unknown to the latter till he saw the people assembling. He went with the rest. The preacher, after closing his sermon, in which he had blasphemously turned the truth of God into a lie, gave liberty for free remarks. Mr. Worcester rose and said: "If the preacher will come down

from the pulpit, I should like to ask him one or two questions." He complied, and Mr. Worcester asked: "By what authority, sir, have you entered my pulpit?" "By your consent," he answered. "*I never gave consent,*" was the emphatic reply. At that instant, a voice was heard from the choir—"You lie, Mr. Worcester." A scene of confusion ensued. The pastor, however, with a dignified and impressive comment on such an outrage on his prerogative, restored order, and requested the assembly to remain and listen to an exposition of a chapter in the New Testament. He selected the Epistle of Jude. The words, "Certain men crept in unawares, ungodly men, turning the grace of our God into lasciviousness," were made to pierce as barbed arrows. The effect is said to have been indescribable.

The opposition was now headed by the Universalists, who had leagued with themselves "a mixed multitude" of all who were inimical to God and his scheme of redemption through his Son. They admitted Mr. Worcester's ability and scholarship, his urbanity and kindness; but they detested his doctrines. To them his preaching was as the piercing of a sword; but to his friends and the friends of righteousness, it was as life from the dead; and they gathered closer around him. He was thus cheered by friendship while persecuted for his Master's sake. The Universalist members of the Church strove to ignite the combustibles of infidelity and immorality throughout the town. They even went abroad, soliciting the sympathies of such neighboring clergymen and laymen as had no favor for Calvinism, and by whom regeneration by the Holy Ghost was deemed a delusion.

In the early part of 1800, Mr. Worcester preached and published six sermons on the future punishment of the wicked. They are clear and practical in thought, cogent and persuasive in argument, manly and vigorous in style. They do equal honor to his intellect and his piety. They strengthened his friends, and confirmed

the wavering, while they extended his reputation as an able writer and theologian. But they were to his enemies as the sprinkled ashes of Moses—"a boil breaking out in blains"—and they became still more enraged.

The Church, during the same year, proceeded to discipline five or six members who had not only flagrantly broken their covenant, but had set both the Church and pastor at defiance. A few months later the Church passed a vote, "That it be henceforth a standing order of the Church, that no known Universalist shall be admitted to the privilege of occasionally communing with us, in the holy ordinance of the Lord's Supper." These two acts kindled the flame of hostility to the highest intensity. All manner of misrepresentations went forth. The opposers raved about Hopkinsianism, bigotry, narrow-mindedness, and intolerance. The children, even, in some families, so frequently heard the term Hopkinsian pronounced in reproach, that they often employed it as one of the worst *hard names* by which they could characterize an object of their resentment.

Disaffection with the pastor was constantly increasing. Several measures were proposed to remove him. At length the town voted that a dissolution of their contract with the pastor would be for the peace and happiness of the town. After much consideration, and taking the advice of others, the pastor laid the matter before the Church, with the request that they would "join him in measures for a regular dismission." The Church reluctantly consented. A mutual Council was called to adjudicate on the question. The Council decided unanimously that he should remain. The pastor, Church, and disaffected, formally accepted the result; but it did not allay the agitation. The waves, indeed, rolled higher and higher. The excommunicated and their abettors were resolved to accomplish their purposes at all hazards.

They now adopted a desperate measure.

They conceived the design of securing a Council to organize them into the First Church in Fitchburg. This would enable them to take the place of the Church, in the legal relations of the town to the minister, and secure the easy accomplishment of their plans. They requested a mutual Council for this purpose. It was refused. They then called an *ex parte* Council. When convened, the pastor presented a powerful protest. The Council, however, proceeded, influenced by the artful management of one of its members. But it could not be persuaded to recognize them as the First Church in Fitchburg, or to give them a Church standing of which they could take the advantage to annul the legal contract with the pastor. The opposition were again discomfited, but they were not disheartened.

The point of contention to which the parties were ultimately led, was whether the Church should be recognized as a body distinct from the town, with acknowledged powers of her own, or be considered as merged with the town in ecclesiastical action—the members being regarded as mere citizens. In other words, whether the town should control the Church in all her actions with reference to the selection and dismissal of her ministers; or whether the Church should choose and dismiss her ministers with the concurrence of the town acting as the parish, according to uniform ecclesiastical usage in New England. In the former case she would be in complete bondage to the civil power; in the other, exercise her own independent rights. This was the question.

Mr. Worcester felt it to be one of vital importance. It is so, merely as a matter of ecclesiastical polity. It involves a principle which may never be surrendered,—its surrender in any case being equivalent to subjecting the Church to the control of the world. But, in the present instance, the question assumed a significance of vastly higher moment. For the real question was, whether Calvinism should be recognized as the distinctive doctrine of

the New England churches, or whether Arminianism and Socinianism should be regarded as equally acceptable ground of ecclesiastical communion,—to maintain these false doctrines being the sole object for which the opponents of Mr. Worcester had adopted this line of policy.¹

It is an occasion of gratitude that this innovation met, in its incipency, so able and uncompromising an antagonist. Had it prevailed over the Church in Fitchburg, it would have exceedingly troubled us in our subsequent struggle with Unitarians. But, thanks to God, through the agency of her noble pastor, the attempted innovation did not become a precedent. He stood his ground manfully. He would not yield. Measure after measure was devised to foil or discomfit him. *Ex parte* Councils, one after another, met and resulted; affairs were made to assume a most perplexing attitude; but neither could his purpose be shaken, nor his hand weakened. His clear head saw through all the difficulties thickening around him; he met his opponents in all their shiftings and windings with skill and adroitness; he worked fearlessly and patiently till he gained the victory, completely vindicating the rights of the Church and preventing her civil bondage.

At length a mutual Council was chosen, according to ecclesiastical usage, to consider and adjudicate on these long and complicated difficulties. Ten days were spent in the investigation. The pastor and the Church were fully sustained. A short time afterward he was regularly dismissed, at his own request, and retired from the field of conflict, covered with laurels.

This controversy had enlisted the interest of the community, far and near. Many of the neighboring clergy and laity justified the excommunicated. Favoring

¹ The biographer of Dr. Worcester remarks, "The Fitchburg controversy should not be forgotten as disclosing in its progress the first organized scheme in Massachusetts to subject the Church to the will of the town, or parish, in all matters relating to the settlement and dismissal of pastors."

their Ario-Arminian and Socinian sentiments, they were bitterly opposed to Calvinism, and of course to the measures which Mr. Worcester had instituted to purify the Church at Fitchburg. He felt it fitting to publish a review of the whole controversy; to expose the policy and errors of his adversaries; to state the doings of the several councils, and to comment on their principles and designs. In this he reflected, of necessity, on the orthodoxy of many of the churches and their ministers. He argued that there could be no true Christian communion between Calvinists and Ario-Arminians and Socinians; and earnestly inquired whether it was not time that those who maintained the former sentiments should separate from those maintaining the latter. Here is the suggestion and development of the principle which a few years later "gathered churches out of churches." The Lexington of the memorable ecclesiastical revolution in New England, which was inaugurated in 1815, was Fitchburg; and the first bugle-note, summoning the forces to the encounter, was sounded by Mr. Worcester.

Even before his dismissal from Fitchburg, the attention of some of the leading members of the Tabernacle Church in Salem was turned towards him; and no sooner was he released from his charge than they applied to him to preach as a candidate. He also received a pressing invitation from the Church in Rowley. His mind for a time fluctuated, but at length settled in favor of Salem. There

were, at that period, five Congregational churches in the place, only one of which, besides the Tabernacle, was orthodox. The tide of error was strong, owing not only to the number of its professed advocates, but also to the high social position which many of them occupied.

Mr. Worcester was installed April 20, 1803. The sermon was preached by Dr. Austin. His subject, "The indispensable and primary duty of the preachers of the Gospel to diffuse correct information respecting God," was exceedingly appropriate.



VIEW OF THE OLD TABERNACLE CHURCH, SALEM.

appropriate. A single sentence, in a note affixed to the sermon as published, is worth perpetuating: "It is an extraordinary phenomenon in the moral world, to see a learned man stand up in the pulpit, as one who is set for the defence of the gospel, and tell his auditory that there are no essential truths to be believed in order to a man's becoming a good Christian, but such as are acceded to by all parties; that all attempts to explain the capital doctrines of Christianity, turn out

to be a mere jumble of hard words and unintelligible phrases; and that the wisest way in the world is to content ourselves with knowing what every heathen knows perfectly well already, that if we have done wrong we must be sorry for it. How long shall this severest satire upon the scheme of Divine revelation continue to torture us from the pulpit?" This shows that the preacher had "understanding of the times," and was impressed with the solemn position of the new pastor in Salem.

Mr. Worcester began cultivating his new field with ardor, putting forth his utmost strength and skill. The pulpit of the Tabernacle became an object of attraction. The seats rose to a higher price than ever before. The house was crowded. He gained rapidly the esteem and respect not only of his own people, but of the citizens generally. His settlement in Salem marked an era of his life. In his new associations his intellect received a new impulse, and his character new developments. He fast traveled to the height of his reputation. Here he found a home for the remaining eighteen years of his life, except occasional absences for recruiting his wasted energies, or to engage in some temporary service for his Master abroad. Here he traversed the rounds of pastoral and ministerial toil, instructing the ignorant and those out of the way; wiping the tears of the sorrowing, cheering the desponding, and animating all to the work of the Lord,—“holding on,” we will not say, “the even tenor of his way”—rather pursuing his course of seraphic ardor and tireless zeal, till called to his rest.

The lessons bequeathed us by one who has bidden us a last farewell and passed into the invisible world, consist alone in the spirit of his actions, and the ability and wisdom with which they were wrought. We will not, therefore, follow farther the chronological order of the life of Dr. Worcester; but limit ourselves to delineating some of his more prominent intel-

lectual characteristics, in connection with their spheres of operation, illustrated with the moral beauty of his life.

Religious opinions are a key to religious character. In a logically consistent mind, they infallibly give tone to activity, coloring to the entire life. In drawing the portrait of Dr. Worcester, the first place will be appropriately given to his theological views.

He was trained in the belief of the doctrines of Calvinism. He was taught, however, not to take them on trust, but to investigate their grounds for himself. His views were probably pretty well defined and settled before entering college. “Edwards on the Will” was there studied as a classic. He early evinced a general agreement with the Newport Divine. He chose for his theological instructor, Dr. Austin, a strict Calvinist, of the Hopkinsian type, and a pupil of Edwards, the younger. Dr. Worcester thus drank of the stream of Edwardean theology. Although when entering on the ministry he cheerfully took upon himself the reproach of Hopkinsianism, he probably accepted no extreme views of that scheme—none which were not fairly deduced from the doctrines promulgated by Edwards the elder.

Names designating philosophical and theological sects, when applied to individuals, are very deceptive. In different minds, and in different ages, their purport is exceedingly unlike. The doctrines of a system may be so modified, while all are retained, that its practical bearings, as a system, are almost entirely reversed. The several peaks of the White Mountains, combined in one view, awaken certain æsthetic emotions. But the group might have been so differently arranged by putting one in the position of another; by taking half of Mt. Adams and one-fourth of Mt. Jefferson, and piling them on top of Mt. Washington; by turning round Mt. Franklin; by giving a different slope to Mt. Monroe, and by making new chasms and throwing up new crags on Mt. Madison,—that while every particle of matter

might have been retained, the emotions and sentiments of taste awakened by their survey, would have been very different from what they now are. So the system of Calvinism, or Hopkinsianism, by giving to the doctrines a different arrangement, or different positions in the mind, by shading some and brightening others, according to taste; by carrying the analysis in some cases too far, and in others not far enough, may be so changed, that while every doctrine is preserved, it makes, as a system, on the heart and conscience an entirely different impression. It may, indeed, lose its whole moral power, and yet the name be retained.

Dr. Worcester had a happy mental organization which little exposed him to such distortions. His mind was peculiarly clear, logical and comprehensive. He saw the minute, as well as the more prominent parts, of a subject. No element of thought, carrying logical proof, escaped him, and he gave each its true force. He penetrated to the depths of a subject almost by intuition, and detected its relations. The links which united every truth in a system with all the other truths in it, he easily traced; and it was his pleasure, in the clearness of his vision, to trace them. His intellectual powers were so admirably adjusted that they worked in delightful harmony; and hence the results reached by his processes of reasoning were symmetrical. Every doctrine of a system assumed in his view its just position and its true magnitude. All together they rose before him as one homogeneous whole. Besides, his dispositions were equally well balanced. He had no predilections or dislikes which swayed his reason. Hence he knew no favorite dogmas in a system of Scriptural truth. He looked upon all, considering their positions and relative importance, with the same discriminating affection; and was, therefore, not disposed to fix his mind on some unduly, and to magnify them disproportionately. His moral proclivities and intellectual faculties were beautifully attuned to each other,

like the different chords of a musical instrument, producing grateful concords.

Fortunately, also, he had none of that subtlety of intellect which refines and analyzes till the threads of thought become too attenuated for definite perception or intelligible conclusions; none of that tendency to dreamy speculation which loves to float in regions of airy shadowiness; none of that quality called genius, which flashes and shines along some lines of thought, while others are obscured by its own brightness, alike bewildering the possessor and others. The distinguishing characteristic of Dr. Worcester's mind was *practicalness*, or a profound common sense. This, regulated every other faculty. It combined his religious system and molded it to a form for use. His creed was not chosen as a field in which his intellect might luxuriate, but as a garden in which he might daily gather fruit. He might take pleasure in the nice distinctions and metaphysical theories of astute theologians; but he did not dwell upon them with absorbing delight, nor regard them as essentialities. In no sphere would he have become the founder of a school in metaphysical theology; he had too much practical good sense, and childlike reverence for the Bible. To its teaching he ever bowed, confident that truths which God had revealed, however incomprehensible to us, were of practical moment. He therefore seized the great centers of Scriptural truth, and wrought them into his creed with logical acuteness and discrimination:—such as the utterly ruined condition of man; his moral helplessness in the hands of sovereign mercy; the necessity of the Trinity to a scheme of atonement; the all-sufficiency of Christ; justification alone through his blood; regeneration by the Holy Ghost, and obligation founded on natural ability to obey the Divine law. These constituted a Scriptural system, living in his own heart, and he endeavored to make it live in the hearts of others.

Dr. Worcester won high consideration

as a theologian. A few months after his settlement in Salem, he was appointed to the professorship of Divinity in Dartmouth College. It was a position in some respects agreeable to his taste, and one for which he was pre-eminently fitted. But he neither wished to leave his people, nor they to surrender him. He was tried, and they were tried. They mutually implored light from above. At length the question was submitted to a committee of ministerial advisers. Many arguments were adduced on both sides. To the joy of his Church, it was decided that he should remain; and he cordially acquiesced in the decision.

He was a theological teacher of much ability and acceptableness. He early had pupils under his care, fitting for the ministry. For ten years after the founding of Andover Seminary, he was seldom without theological students. He earnestly inculcated upon them the necessity, if they would become successful pastors, of believing, loving, and declaring the whole truth of Revelation, without any compromise with science, falsely so called. They ever retained for him the sincerest respect, and spoke of him with love.

The preaching of Dr. Worcester was the manifestation of the vitality of his doctrinal belief in thoughts that burned on the guilty conscience, and in words that breathed a heavenly fragrance to all lovers of evangelical truth. He had a reverent sense of the dignity and saintliness of his office as a minister of Jesus. In assuming it, he felt that he was assuming the responsibilities of one appointed to negotiate a peace with the enemies of his Lord; and on grounds prescribed in the Court from which he received his commission. In his estimation, his work, expressed in a single sentence, was to "beseech men to be reconciled to God." What he sought in his preaching, first and above all, was the *soul*—its renovation, its exaltation, its entire redemption from sin and woe. This ruling idea rendered him an earnest, solemn, impressive preacher

of righteousness and redeeming mercy, free from all lightness or indifference. In the pulpit he never aimed at moving a smile, or diffusing, by a subtle humor, a spirit of mirthfulness through his audience. Such an intention he would have deemed a desecration of his office. Preaching, in his view, was dealing with the honor of his Saviour; with the most precious interests of man; with the deepest, most vital realities of the intelligent universe. Every sermon, in his apprehension, took hold of judgment and eternity. True, he delighted in presenting the hopes and joys which are the life of the gospel; but he presented them as the hopes and joys of holiness—the workings of free grace on the soul. Christian rejoicing, with him, was rejoicing in the character and dominion of God, and in salvation from sin through the Lord, our Righteousness. While a solemn, he was by no means a gloomy preacher; for Christ, who is the light and joy of the world, was the center around which he continually revolved.

He was a self-renouncing preacher. He never asked, in respect to the enforcement of any Scriptural truth, "How will this affect me?" but, "Is this the time to enforce it with the greatest profit?" The pulpit he regarded as standing infinitely above all selfish or worldly considerations. This he expressed in his introductory sermon at Salem. "It is of little consequence what befalls *me*, provided that you, my dear friends, may be saved. May I but be found faithful, and you savingly benefited by my ministry, I will rejoice in any event." His life proves this declaration true. It was never the applause of his hearers that he sought, so much as the plaudit before the assembled universe, "Well done, good and faithful servant." He did not aim at saying *smart* things, but effective things. He did not write sermons with the view of eliciting the exclamation, "What a delightful sermon!" but to call forth from wounded souls lamentations over sin, or expressions of hope in a "Saviour found." He felt that

no more awful doom would be assigned at the judgment than to the unfaithful minister.

He was emphatically a Scriptural preacher. He thought not to save men by "cunning craftiness," by devices of human wisdom, only in the way the Bible marks out—by the plain and earnest enforcement of gospel truth, attended by the Holy Ghost. All revealed truths he deemed profitable, and shrunk not from inculcating them in their season. Indeed, he felt himself bound to repeat all that God had uttered for the instruction of men. Hence he was pre-eminently a bold preacher. He met sin and error with the courage of a true soldier, wherever God called him to the rencounter. He was much in the habit of preparing expository sermons. He delivered a course of lectures on Genesis, which drew crowded houses; another on Matthew, and still another on the Acts of the Apostles—both of which were well received. The effects of his ministrations were never more apparent than when expounding the Scriptures. Said one, "I thought the minister who preached the *most Bible* was the best minister for me. I became fully convinced that he" (Dr. W.) "preached more exactly according to the Scriptures than any other minister whom I had the opportunity to hear."

To fulfil his momentous trust, he was conscientiously a hard student. Study was never irksome, though it might be sometimes wearisome. He loved his books better than his recreations. When no other duties called, he rejoiced to devote day and night to the work of preparation. He deemed it both a breach of fidelity and disrespectful to his hearers, to appear before them with a hasty or unfinished production, if it could be possibly avoided. The conviction was strong within him, that it was not the special duty of his office to awaken in his hearers feeling merely, but right feeling; that if he would elevate them into likeness to God, he must elevate them as rational beings; and that

while, therefore, he would impress the heart, he must enlighten the reason; knowing that every truly religious emotion is a rational emotion, awakened by evangelical thought.

Hence it was his endeavor to gain definite apprehensions of what he wished to write or speak. He fixed his mind on a subject till it rose up before him, clearly defined. He then thought it into form, bringing out its different parts and relations under distinct heads, and logically arranging them, so that the truth was spread luminously before the intellect, and laid with all its vital force on the conscience and the heart. His motto seems to have been: "Let the truth be seen and felt just as God has presented it."

He preached much on the doctrines. He did this in seasons of revival as well as in times of declension. But his doctrinal sermons were always practical; and such was the tendency of his mind to look at first principles, and such his keen perception of their outward workings, that his practical sermons were also doctrinal. It was this harmonious combination of the two mental elements—the speculative and the practical—which so strongly impressed the conviction on his own mind that men must feel and act right, as well as believe right; and which gave him his main power as a faithful preacher of righteousness over the intellects and consciences of his unrenewed hearers.

But while he worked his intellectual and logical powers so industriously in bringing things new and old out of the treasury of God's word, and from the books of Nature and Providence, his heart was not neglected. This ever beat with vital warmth beneath the truth he was inculcating on others. It breathed up into his words and through his sermons, and informed them with life. He would have felt condemned in impressing truth on others which he did not feel himself. And he prayed as well as studied. "Many of his best sermons were composed as if upon his knees." Hence his discourses

were suffused with devotional feeling, and a tender earnestness which comforted and edified the children of God, and thrilled on the consciences of the impenitent. His hearers ever felt that his sympathetic soul yearned for their salvation; and could he but bring them, broken-hearted penitents, to the foot of the cross, his great end would be accomplished.

His imagination was fertile, but it never overshadowed his reason. He employed it to enforce, not to obscure truth. It played as a lambent flame over his sermons, rendering them luminous rather than captivating. He was never a brilliant, or, in the modern sense, popular preacher. He never inflamed the imagination, nor aroused a storm in the sensibilities, for which his hearers could assign no reason. Hence, while the multitude might be pleased and convinced, they were never fascinated. It is doubtful whether, with all his intellectual and spiritual worth, had he lived fifty years later, he would have been called to occupy so popular a pulpit as that of the Tabernacle. The masses of the day would probably say of his sermons, "They are pious, but dull."

His manner in the pulpit was neither easy nor graceful, though in the earlier years of his ministry he took much pains to speak well. But his efforts did not carry him above the appearance of self-consciousness. His preciseness was always to some a little disagreeable. It was once said to certain fault-finders, "It is his natural way." The instant rejoinder was, "Then I would not have a natural way." As he became accustomed to the pulpit, however, his manner improved; yet it never became altogether attractive. He used little gesticulation, and this little was sometimes awkward. But the time came when the wave of his hand or the raising of a finger told effectively on his audience. His power of voice was small, but his tones were manly and affectionate—fervent and conciliatory. His articulation was distinct; and with a moderate volume of sound,

he could be heard by a very large assembly. In his pronunciation, he rigidly conformed to reputable and refined usage.

The chief excellences of his sermons were their sterling thought and evangelical sentiments; their logical precision and clearness; their elegance, strength and dignity of style; their earnestness and persuasive power. These qualities drew to the Tabernacle men of education and cultivated taste; while the warmth of Christian feeling, and the light which he threw around every biblical or theological subject which he treated, attracted the pious of all classes and ages. Earnestly as one who believes what he utters, he proclaimed the great themes of Calvinistic, or rather, Pauline theology, with which his name will ever be gratefully associated by all lovers of evangelical truth. In his later years he dwelt more on the Atonement—the center of the system—as though it had an increasing hold of his affections; and on the love of Christ, in dying for our sins, it seemed that "he could never begin to say enough."

Dr. Worcester engaged in his pastoral work with the same zeal and fidelity with which he discharged the duties of the pulpit. While giving the latter the precedence, he never neglected the former. He was not one of those literary ministers who can satisfy their consciences by preaching brilliant or profound sermons on the Sabbath, while they scarcely see their people during the week, save in the social circle, where pleasurable conversation or hilarity too often take the place of Christian edification. On the contrary, he loved the quiet, unobtrusive call; to go from house to house, speaking words of comfort and exhortation; gladdened with the joys, and saddened with the sorrows of his people. It is surprising, considering his multiplied public duties, that he redeemed so much time for this work, so grateful to the suffering and the lowly of Christ's flock. Until he commenced his labors for Foreign Missions, it was his usual practice to call on some families daily. In

one year he made more than a thousand pastoral visits. It was his custom, on Mondays, to call on all families who requested public prayer on the preceding Sabbath. These commonly amounted to from five to fifteen. At these visits he was expected to offer prayer, which made a most exhausting appendage to his Sabbath labors. It was not always his design to make his visits strictly religious. But while he indulged his social sympathies, he endeavored to make himself useful—to augment, rather than diminish, his influence as a preacher of righteousness. The objects of his special care were the poor, the aged, the widow and the fatherless. These rejoiced in the kindness of their pastor's heart and hand. The sick and bereaved also shared in his tenderest sympathies. He had experienced the bitterest affliction in the death of children; and his best feelings flowed forth towards those weighed down by similar sorrows. For all classes among his people, he felt, indeed, a generous and warm-hearted interest. But his self-regard and his sense of the elevation and sanctity of his office, never allowed a parishioner to approach him as an equal. This gave to his manner sometimes an air of reserve, and to his intercourse, of distance, which tended to repel the shrinking and unobtrusive. Dignity, in a minister, is desirable; but when it checks the free flow of kindly affections towards him, it is carried too far. This was furthest possible from Dr. Worcester's feelings or intentions. The true mean between dignity and familiarity, in the daily intercourse of pastoral life, it is extremely difficult to maintain. Most swerve to one side or the other of the line. If the honored pastor of the Tabernacle erred on this point, he erred with multitudes of others. Besides, the few of his people who felt restraint in his presence, may have owed it as much to their own conscious sense of inferiority as to his air of superiority. Certainly, those who disclosed to him their spiritual trials and temporal sorrows, found in him a heart responsive to their own.

His care of the children was constant and affectionate. He contrived various expedients to gain influence over them. He faithfully taught them the "Assembly's Catechism." He sometimes preached sermons adapted to their capacities and wants, with the happiest effects. When he saw them at their homes, or met them by the way, he called them to him as to a father; and what he said to them, as he put his hands on their heads and smiled into their delighted countenances, many of them long and profitably remembered. He assiduously cultivated and drew out the piety of the female members of his Church. Being once asked how he sustained himself in his arduous toils and under his overwhelming cares, he replied: "My praying sisters support me."

Besides preaching an evening lecture on alternate Sabbaths, he usually attended two meetings during the week. One was for the Church exclusively. In this he spent much time in expounding the Scriptures, and then called upon the brethren for remarks. It was frequently an occasion for a free interchange of views. He also had two or three "circles" for religious instruction. One, called "The Social Circle," consisted alone of females; the other, called "The Berean," of males. These met once a fortnight for several years. Divers questions, practical and theological, were submitted to him and answers given. The meetings were felt by the members to be exceedingly profitable. He also occasionally held meetings for inquiry, at his own house, and often found in them that which cheered and encouraged him. Thus he labored on, finding something new to be done every week in his pastoral work; almost daily rejoicing with some on whom Heaven had smiled, or mingling sympathies with others whom sorrow had stricken—having little time for that "indolent vacuity of thought," by which it has been said "the understanding is refreshed." The minister who leaves not his study often, and goes forth to speak to the poor in their

own abodes words of encouragement and cheer, and to tell them of the better land; to comfort and pray with the sick and the dying; to shed tears of reciprocating sorrow with the bereaved and heart-broken, knows nothing of the purest and sweetest pleasures of the Christian pastor.

Dr. Worcester's clear and discriminating exhibition of gospel truths in the pulpit, and his faithful enforcement of them in private conversation, was attended, as might be expected, by the outpouring of the Spirit. A revival commenced soon after his settlement at Salem. It came on gradually—a gentle sprinkling at first, it increased to an abundant shower. Verdure bloomed where desolation reigned, and angels sung new notes of thanksgiving. About a hundred were added to the Church as its fruits, and the new pastor rejoiced with the heavenly songsters. His heart was made glad by several other scenes of awakening, the most memorable of which were in 1807 and 1808, and in 1810 and 1811. Besides these general revivals, it is believed that in every year of his ministry at Salem, some turned to the Lord. At such times of refreshing he labored more abundantly, tenderly watching for souls. He never felt that he had a more critical work to perform—one in which he more needed the special assistance of God—than in directing anxious sinners. When such were gathering around him, he worked joyfully; but impressed with solemnity and sacred awe—realizing that he was in the presence of the Holy Ghost, and was touching chords which would vibrate through eternity. He avoided all unnatural excitement—everything like enthusiasm or extravagance. He felt it especially incumbent on him at such seasons to awaken evangelical thought and its correspondent emotions. His aim was to co-operate with the Holy Spirit in producing on his hearers the conviction that they were dead in their trespasses, and lying under condemnation. He pressed the truths that the sinner must be born of God; that his only

hope lies in the sovereign mercy of God through Christ; that the cross alone stands between him and perdition; and that he must fall helpless at its foot, trusting unconditionally in the blood shed thereon, or perish. Nor were such plain and thorough exhibitions of truth lost. The very satisfactory experiences of the converts testified to their efficacy. They became vigorous Christians. Through these precious revivals the Tabernacle Church was greatly strengthened. Most of their fruits have been already gathered into the heavenly garner, to sparkle as jewels in the crown of their beloved pastor forever, to the praise of the glory of the Saviour's grace.

Dr. Worcester had considerable musical talent. In his youth he was fifer in a company of citizen soldiers, and was deemed a skillful player. Before entering the ministry he instructed in sacred music, of which he was extremely fond; and after entering on his profession, he opened schools for the delightful art, both at Fitchburg and Salem, and encouraged all who had a voice and an ear, to cultivate their talents. He sometimes met with the choir and gave them the benefit of his fine taste and skill. He delivered lectures on Church Psalmody and music, at home and abroad, and thus made his zeal in the cause widely felt.

He was a warm admirer of Watts's Psalms and Hymns. Yet he had long thought that by abridging some, omitting others, and making selections from other noted hymnologists, a collection of Christian Psalmody might be made for the worship of the sanctuary far superior to Watts alone, and he had long desired to accomplish the task, for which he was admirably fitted, both by his musical cultivation and literary taste. This desire was stimulated by the appearance of two collections of Hymns by "The Liberal Divines." The first, "Hymns for the use of the Church in Brattle Street," in which was "manifest a studious desire to keep the Divinity of the Son of God

entirely out of view." The other, "A Selection of Psalms and Hymns," by Mr. Emerson, of the First Church, Boston, father of Ralph Waldo Emerson. The evident design of this was "to abolish all reverence for the Redeemer as a Divine person." These efforts to obscure the glory of the Redeemer in the minds of thousands, by the subtle charm of lyrical poetry combined with the more subtle charm of music, stirred the soul of Dr. Worcester to its depths. At length, in 1813, he commenced a hymnological work on a plan of his own. It occupied a large share of his studies for some two years and a half. He was assisted by gentlemen skilled in music, and of literary culture. The result was his "Christian Psalmody, in Four Parts, comprising Dr. Watts's Psalms, abridged; Dr. Watts's Hymns, abridged; Select Hymns from other Authors, and Select Harmony; together with Directions for Musical Expression." Competent judges warmly commended the work, especially the "Key of Expression." But objections were raised to his abridgments and omissions of Watts; and though the work was gradually gaining favor, he was persuaded against his own good taste to apply the "Key of Expression" to the whole of Watts's Psalms and Hymns, and to add the Select Hymns for a new work. This edition received at once an applauding welcome. More than 300,000 copies have been circulated. They have gone into distant lands, cheering multitudes of the people of God in their toils and triumphs to the celestial city. Perhaps he looks back from his glorified home on none of his works with more thanksgiving than on this, in which he endeavored to sustain and exalt in the assemblies of the saints the worship of the co-equal Son of God, and to secure a warmer welcome to his "glad tidings of great joy."

Such was the ardor of Dr. Worcester in the service of Christ, that he labored as earnestly for other churches as for his own. Whatever sacrifices their peace and

prosperity demanded, he cheerfully made. His amiability, his urbanity and integrity, together with his practical sagacity, his keen discernment of motives, and his power of penetrating to the heart of conflicting interests, and his judge-like calmness in weighing them, combined with a firm decision to vindicate the right to the last, pre-eminently fitted him for the deliberations of ecclesiastical councils; while his uniform courtesy of manner and patience towards those who opposed themselves and the truth—especially his love to Him who came to our world as the messenger of reconciliation—qualified him to become a peace-maker in the churches. His early ecclesiastical difficulties at Fitchburg, led him to study the polity of the Congregational churches of Massachusetts, and their relation to the civil power, with much assiduity. This last was a species of knowledge of great importance to the churches in the struggles through which, in his time, they passed. His peculiar qualifications for advice or adjudication were soon known. He had numerous applications to settle disputes and to heal difficulties, far and near. In seventeen years, besides declining many invitations, he attended about eighty councils, in many of which questions of vital interest to the churches were discussed and decided—some of the most important of which were those at Dunstable, Hollis, Sandwich and Dorchester. In these and others he was a distinguished member.

Dr. Worcester had not only the power of investigating and arranging a subject in the solitude of his study, but that comprehension and sharpness of intellect which seize the salient points of an opponent's arguments; the memory which holds them and their relative bearing before the mind; the rapidity of thought and power of abstraction, which enabled him, in a crowd, to gather up a reply and overwhelm his antagonist, demolishing his arguments on the spot. This is the power, or combination of powers, essential to success in parliamentary, especially in forensic dis-

cussions. Hence Dr. Worcester was not only an able writer in his closet, but a distinguished debater—a powerful advocate. It is said, indeed, that he showed himself greater in debate than in preaching. Before some councils, "he delivered speeches of several hours' length, which astonished his hearers. They were specimens of connected thought, force of argument, and command of language, which are seldom rivalled even in courts of judicature and legislative assemblies." In the memorable council at Dorchester, Hon. Samuel Dexter was counsel for the parish, and consequently advocated the cause which Dr. Worcester felt himself bound to oppose. It is said that the Honorable counsellor "could not conceal his uneasiness whenever Dr. Worcester rose to speak;" and he had the magnanimity afterwards to award to him very high praise for the ability with which he acquitted himself. The general opinion of Dr. Worcester's fairness and judicial power was evinced in the confidence reposed in him to execute the last work of councils—making up the result. He was usually a leading member of the Committee appointed for this purpose.

Dr. Worcester ever sympathized with his ministerial brethren, particularly with those in straitened circumstances, or who occupied ineligible positions; often relieving their necessities by material aid, though his own salary was never sufficiently large to justify a bountiful liberality. Free from envy or other sinister motives, he was assiduous in his efforts to elevate the evangelical ministry in public estimation. He also fraternized with those differing from him in sentiment, so far as a conscientious regard for truth allowed. He long exchanged ministerial courtesies with some more "liberal divines," hoping almost "against hope" that their errors were those of the intellect rather than the heart—a part of whom afterwards became decided Unitarians. He united with the Salem Association when a majority of its members were anti-Calvinists. Some of

his brethren censured him, but the result proved that he acted rightly. Others followed his example; and in a few years, a small minority withdrawing, the entire Association became Orthodox. Believing it important to combine the strength of those who were "one in Christ Jesus," so far as possible, he advocated the necessity of avoiding all unnecessary collisions or separations. While he would not make the least compromise with error, nor lower the Scriptural standard of piety, he would have the churches whose pastors had swerved from the truth, treated with great prudence and kindness; hoping that some of them, or fractions of them, might be saved to the orthodox cause. Any indication of growing spirituality in other denominations he hailed with pleasure, and delighted to meet with them in prayer and worship when consistent. In a truly catholic spirit—heaven-wide from all bigotry or narrow-mindedness—he gave his sympathies and aid to a small company of Baptists who were struggling to establish public worship in a neighboring locality. When weary and worn, he sometimes held evening services with them for their encouragement and edification; which kindness was, on their part, affectionately remembered.

But with all his catholicity of sentiment and peace-loving disposition, Dr. Worcester became a controversialist. He did not love controversy. He shrunk from it, and yet he became involved in it. God called him to the work, and he could not forbear. We are often compelled, in providence, to do what we have no natural taste or inclination to do. God will show us that he is our rightful Sovereign, and that we are to be guided in our work not by our preferences, but by his hand. He often chooses the most loving spirits to engage in Christian controversy, such being usually the most effective instruments in the work. Jesus Christ had no disposition to contend. To no compassionate spirit, indeed, could it be more disagreeable; and yet his purity con-

strained him to defend truth and resist wickedness; and never was there a more powerful advocate of truth and righteousness. A lover of controversy is apt to weaken his hand by mixing too much of himself with his work.

Dr. Worcester, when in Fitchburg, as we have seen, preached and published against the destructive error of Universalism; and not long after his settlement in Salem, the same pernicious heresy called him out with equally able arguments for its refutation. Even the less noxious errors of his Baptist brethren, towards whom he cherished so much cordiality of sentiment, and who maintain with so much earnestness the essential elements of the gospel, he could not persuade himself to pass over without resistance. In 1805, various causes having contributed to make the subject of Baptism a topic of debate, he prepared two discourses on "The Perpetuity and Provision of God's Gracious Covenant with Abraham and his Seed." They were requested for publication. They called forth a reply from Dr. Baldwin, of Boston. Dr. Worcester rejoined. The Discourses and the Rejoinder produced quite a sensation in religious circles, and increased the reputation of the author. Strength was gained to the Pedo-Baptist side of the argument.

But his greatest work in this direction—perhaps the greatest of his life—was the part which he took in the controversy which eventuated in the doctrinal division of the Congregational churches of Massachusetts, in 1815. He had long seen the deadly error of Unitarianism insinuating itself into the churches. He had watched, with much solicitude, the disingenuous means by which it was propagated; the concealed designs of its advocates; the inculcation of a negative theology; the omission of the distinguishing doctrines of the gospel in many pulpits; the maintenance of the uselessness of creeds, combined with the boasted liberality and nobleness of standing alone on the Bible, just for the sake of rejecting or obscuring its funda-

mental truths. He had seen it palsy the religious life of one after another, even wrapping entire churches in the winding sheet of spiritual death. He had seen it take triumphant possession of the Divinity chair of our State University, so memorably dedicated to Christ and his Church. He had seen it become, in such a sense, the popular religion of the State that it appropriated to itself most of the State offices. His frank and open spirit was pained. With his practical views of the essential truths of theology, he saw it was ruin to the churches—ruin to every best interest of man, in time and eternity. He was decided that something must be done to exorcise the foul spirit of error, which, by its mining process, was already making the very foundations of evangelical religion totter. The love of Christ constrained him to watch for opportunities to speak for the truth. It was, in his view, charity to resist the pretensions of charity—pretensions which were falsifying every utterance of that charity which the Saviour taught; even turning it to bitterness and gall towards those who cherish the spirit of submission and worship to the Son of God.

The small beginnings of error in which the Unitarian heresy arose, the subtle measures by which it was early propagated, and its stealthy growth to maturity, ever shielded by the false guises of charity, are lessons which the New England churches should never forget.

Jeremiah Evarts published in the *Panoplist*, of which he was Editor, "A Review of American Unitarianism." It was designed to arouse the churches to their dangers, which they were slow to believe, owing to the fact that secret enemies among themselves were working their corruption; and, while they worked, were crying "peace and safety." The "Review" was like the bursting of a shell amid the ranks of error. Though long the advocates of charity as the very essence of religion, they were stung to the quick, and their excited passions broke

loose from every restraint. The poison of the asp was under their lips. They were swift to speak all manner of evil against the Reviewer. Dr. Channing, in no gentle strain, replied in a letter to Rev. S. C. Thatcher. This only fanned the flame still higher. Dr. Worcester came, though without collusion, to the support of his friend. The "Review" of Evarts was to him as the first war-note of the Revolution to Gen. Putnam. Fearless in the name of him he served, seizing his pen, he at once entered the conflict. It was an opportunity to speak for Christ, and he would not let it pass. When it was reported to Dr. Channing that Dr. Worcester was preparing a reply to his Letter, he was surprised that a man of so much "candor and liberality" should engage in such a work. He knew little indeed what true Christian "candor and liberality" demand of their votaries, when the character of the Son of God is aspersed, and vital piety threatened.

The main objects of Dr. Worcester's Letters to Dr. Channing were three: First, to defend the truthfulness of the statements made by the "Reviewer" in the *Panoplist*, that the "Liberal Divines," though clergymen in reputable standing in the Congregational order, together with their adherents in the churches, were really Unitarians; and while studiously concealing the fact, held doctrines fundamentally different from those entertained by the New England Puritans and their pious descendants. Secondly, to show the unsoundness of their views of "liberality;" that the charity which they so much cultivated, and of which they so loudly boasted, bore no resemblance to that charity which cometh down from above, but was an imposter over which the latter would weep. Thirdly, that there could be no true Christian fellowship between those differing so widely on the essential principles of the gospel; and, therefore, that an ecclesiastical separation was indispensable. The last point he had presented in his review of the difficulties at Fitch-

burg. It was not a thought generated by the impulse of the moment. It was a long cherished and well weighed opinion.

When, therefore, Providence summoned him to the conflict, he was fully prepared. He had measured every inch of ground on which both he and his adversaries stood. The subject had pressed upon his thoughts till his heart burned beneath them. He consequently wrote as one whose soul was absorbed in his theme; not as a cold speculator in deep mysteries, or a stickler for metaphysical distinctions, for formulas of doctrine, or for the maintenance of a theory; but as one writing for the honor of his Lord; for the preservation of the purity of the churches; for the salvation of souls; for results which can be estimated only as the years of immortality shall pass in review. The fervor of his feelings glowed along his pages as though the light of heaven-born love shone upon them. Every candid reader must have felt that the author was sincere; that he was not actuated by self-will or pride of opinion; that he was not writing for reputation, or from any sinister motive; but for the vindication of truth, and in obedience to his Master. With the light of truth beaming on his soul and illumining his path, he marched on with giant tread towards the goal which his argument, at every evolution of thought, was struggling to attain. The goal was reached—the prize was won. From the day that the controversy with Dr. Channing was closed, the separation of the Orthodox from the Unitarians became a certainty.

Three letters were written by the respective respondents, Dr. Channing opening the battle—Dr. Worcester discharging his last battery as his antagonist retired from the field. The closing letter of Dr. Channing was his ablest, and written in a more subdued and kindly spirit. Dr. Worcester, in his last, entered more deeply into the doctrinal argument than in either of the other two. He meant to leave no ground for his opponent to stand upon,

and he accomplished what he designed. The reviewer, in the *Panoplist*, says of it: "It is one of the ablest pamphlets which any controversy has produced." . . . "It is well worthy of deliberate and repeated perusal, and to be kept on the shelf as a complete and unanswerable refutation of the most common and plausible sophistries of Unitarian writers."

One grand element of Dr. Worcester's power in this controversy was the intense *practicality* of his mind. He had no views to vindicate, no doctrines to defend, not recommended to him by their utility. He entered into no fine philosophical distinctions; relied on no nicely drawn differences between Old Calvinism and Hopkinsianism; laid no stress on ingenious theories concerning the Trinity, or philosophical notions respecting the Sonship of Christ, or any other abstruse subtlety; but with a bold and masterly grasp, seized the obvious significance of Scripture; the clear common sense views of all the topics discussed, and presented them before the common sense of his opponents. Every thought was level to the general understanding; and all combined, were admirably fitted to sweep away the mists generated by vulgar prejudices, and to scatter the cloud of every-day objections to evangelical truth, on which Dr. Channing too much relied. As it did not so much fall within his plan—especially in his two first letters—to show what the Calvinistic doctrines were, as, by taking it for granted that these were already understood, to demonstrate that Dr. Channing and his adherents had discarded them; and that, therefore, those who remained true to the doctrines of their fathers and of revelation, should come out and be separate from those who either ignored or deemed them non-essentials, the mind of the reader was never turned from the main point. The stream of thought was obstructed by no abstrusities. It rushed on, impetuously, and carried the public mind with it.

His success was also facilitated by his reputation for amiableness of disposition;

for large-minded liberality towards other Christian sects, acknowledged even by "the liberal Divines" themselves; for candor and thoroughness in investigating conflicting interests; for skill in composing ecclesiastical differences, and for sound judgment in all the great practical questions of the times. It was confidently felt that Dr. Worcester, who had so many elements of the peace-maker, would not enter into controversy without justifiable cause; and that a separation from the Unitarians—a revolution the most momentous which had hitherto been proposed in the New England churches—would not be advocated by a man of so much wisdom and Christian charity, without imperative reasons. It was thought but just to weigh the arguments of such a controversialist dispassionately. But what especially facilitated the success of Dr. Worcester, in this controversy, was the deep-toned piety running through the whole. It is the sincere and earnest utterance of one standing before the cross, and bathed with its light. It is not the reason alone that speaks, but the heart, and the heart glowing with love to Christ. It betrays no rankling bitterness, no perturbed emotions. He never turns aside to strike his adversary; all is aimed at the refutation of his errors. There are no satirical allusions, no thrusts of a good swordsman to awaken admiration; all is a straight forward, earnest, eloquent argument, inspired by love of truth, and consecrated to the glory of Christ.

Throughout, the severe is finely balanced with the kind and affectionate. He says just the plain, pointed thing needful; strips away the mask, and discovers the deformity beneath, just as the most earnest lover of truth, and hater of hypocrisy and false charity, would desire; yet all is couched in language so kind and considerate; done with an air of such good-will; guarded with so many qualifications which at once smooth and whet the edge of truth, that the argument penetrates the heart of the error and corrup-

tion attacked, without giving occasion for justifiable irritation. If his opponent is scathed, we feel that it is the scathing of truth, not of harsh language; if he writhes in pain, that it is occasioned not by sharp words, but by the sword of the Spirit. Taken as a whole, it may be pronounced a model of Christian tenderness, pointedness, and fidelity in religious controversy.

The manliness and heroism of Dr. Worcester in this controversy can be properly estimated only in connection with the influences that surrounded him. The errors he combated were advocated by the Professors of our highest literary institution; by some of the most popular preachers and greatest civilians of the times. The opinions of the great, with some, are well-nigh sacred; and of the popular, authoritative. Very little observation is sufficient to convince us how difficult it is to persuade many, even of the more intelligent, that a minister whom the world delights to hear, is erratic—popularity being too often regarded as synonymous with soundness in doctrine. Besides, the extent and magnitude of the error at the time was not generally known or acknowledged. The enemy had come in gradually. He had not stood up boldly, and riven down his opponents, taken the citadel by force, and fearlessly unfurled his banner on Zion's towers. He had crept in, unobserved, taken his captives by surprise and craft, as Satan gained dominion over our first mother. "The liberal Divines" had always maintained, and still maintained, that they did not differ materially from the Puritan standards. Hence multitudes did not believe that there was essential error in the churches. They saw no occasion for controversy. Many clergymen, reputedly orthodox, discountenanced it—deemed it persecution, intolerance, illiberality. True heroism, in religious controversy, manifests itself in attacking unacknowledged error—error studiously concealed before it reaches sufficient maturity to break out of its viperous shell. To attack it at this

stage is to incur every evil by which reputation is assailed; to be pelted with a hail-storm of hard names, groundless imputations, and cruel suspicions; to be accused of disturbing the peace of Zion; of infusing strife and confusion where God designed peace and good order should reign. All this Dr. Worcester foresaw, and bravely bared his bosom to receive it. When either his own good name or that of his Master was to be aspersed, he had no hesitation in deciding which should suffer. It was easier for him to bear the reproach of bigotry, of uncharitableness, of disturbing the peace of the churches, than to see his Saviour despoiled of his glory as the uncreated God.

The defection from the truth by some of his own kindred was also a severe test of his strength of principle. His brother Noah, for whose talents and piety he entertained a high esteem, published a work entitled "Bible News," advocating peculiar views of the sonship of Christ, which really denied his supreme divinity. Thomas, another brother greatly beloved, pastor of the church in Salisbury, N. H., was carried away by the ingenious, but sophistical arguments of the work, and became a zealous advocate of the theory. His brother Leonard, pastor of the church in Peacham, Vt., who, when a deacon in Worcester, entered the lists in defence of orthodoxy against incoming error, was also shaken, and ever afterwards confined himself, when speaking of Christ's divinity, strictly to scriptural language. Of the four ministerial brothers Dr. Worcester alone stood unmoved. The defenders of liberal Christianity exulted.

Some of Dr. Worcester's friends feared that he would be warped from the truth through fraternal influence. One of these was Rev. Rufus Anderson of Wenham, between whom and the pastor of the Tabernacle there existed a very intimate friendship. He came over to Salem expressly to ascertain the steadfastness of his friend to the strict Trinitarian faith. Returning home after a delightful inter-

view, he announced to his family the joyful tidings, "*Samuel is safe. He is sound to the core.*"

Thus Dr. Worcester, unseduced by fraternal affection, unawed by position or literary power, and unterrified by contumely and abuse, stood up manfully in the advocacy of orthodox principles; and became one of the standard-bearers in an ecclesiastical revolution, whose influence will be felt as long as living piety shall thrive on New England soil, or wherever the New England churches shall plant it.

We would not disparage the labors and zeal of others in this memorable campaign. The Andoverian champions did a great and noble work;—Stuart, in setting forth with much Biblical learning the distinctive principles of exegesis, and his strong array of philological arguments, proving that the Bible unequivocally teaches that Christ is the very God; that the Holy Spirit is a personal agent; that the Trinity of the Godhead is a blessed reality; and thus demolishing the scriptural, and hence the main ground, on which the Unitarians professed to stand—Woods, with his clear head and cool judgment, unfolding the distinctive idea of Calvinistic theology; in showing wherein it differs from the innovations of Unitarianism; and, after penetrating to the depths of the theological science, and grounding his arguments in the eternal verities of things, in presenting them with consummate skill and convincing power. But they came not up till the edge of battle was turned, arriving only in time to increase the rout of the foe, and to strengthen the positions of the victorious assailants. True, the influences of their work will flow on while the successive generations of men are marching to the grave. But whatever honors we accord them, we cannot accord them the honor of Christian heroism; the day of Christian heroism in this severe conflict had passed before they took the pen; the current of popular feeling had begun to turn; the churches had become convinced that there was error, and that, having culpably slept

while the enemy had been craftily at work, it was time to awake to the defence of their altars already defiled with strange fire. The heroic honor of attacking the error while it lurked in indefinite statements, under the covering of pretended liberality and a simple biblical religion, set off with gentlemanly morality, elegant manners, and the splendors of high position—the honor of opening the eyes of the churches to their real danger; of rallying the forces to the rencounter; of taking the fore front of the battle, and winning the victory, belongs unquestionably to Morse, Spring, Worcester, and the *Panoplist*.

When the soul of Andrew Fuller was permeated with the missionary spirit, and he "was ready to give the whole influence of his mind and exalted character to the plans of Carey—he wrote his great work: 'The Calvinistic and Socinian Systems examined and compared, as to their Moral Tendency, in a Series of Letters addressed to the Friends of vital and Practical Religion.'" So when Dr. Worcester was engaged so successfully in a similar controversy, he was on fire with the same spirit. Such is the natural development of the system of doctrinal sentiments which both these distinguished divines had embraced—the practical bearing of which, in a single sentence, is: "Self-absorption in the glory of Christ." Purity of doctrine, and the missionary enterprise, in their view, were products of the same principle. While, therefore, they fanned the flame of the latter, they urged the importance of the former.

The missionary spirit began early to burn in the breast of Dr. Worcester. It may be almost said to have been simultaneous with his Christian life. His missionary labors were interwoven in all his pastoral cares and toils. While faithful to his ministerial calling, he meant to be "a missionary minister for the world."

At the formation of the Massachusetts Missionary Society, in 1799, less than two years after his ordination, he was present,

and took an active part in the inceptive deliberations. He was appointed one of the Editors of the *Massachusetts Missionary Magazine* in 1803; and from that time till 1808, when it was united with the *Panoplist*, its editorial labors devolved mainly on himself; and for years afterward he contributed largely to its pages. He became one of the trustees of the Society in 1804; and from 1812, for five or six years he discharged the office of its Secretary. On the death of Dr. Spring he was chosen its President. He regularly attended its annual meetings, and shared in its public discussions. His official relations to the Society imposed upon him important duties in appointing missionaries, in assigning fields of labor, and devising means to increase its resources. No man could have been more faithful or laborious.

He was also active in the cause of Bible distribution. He aided in forming the Massachusetts Bible Society, and the Bible Society of Salem and the vicinity. The Constitution of the latter and its first Address to the public were prepared chiefly, if not wholly, by him. He continued one of its prominent officers till his death. The American Education Society, also received his hearty co-operation, and he was one of its directors till 1819, when the pressure of other engagements and threatening infirmities constrained him to resign.

In 1810, when the question of organizing a Foreign Missionary Society was agitated, Dr. Worcester's previous habits of thought, his experience in charitable enterprises, and his Christian disinterestedness, combined with his natural endowments, specially fitted him to aid in setting forward the undertaking. He was early consulted; and it was on a ride in a chaise with Dr. Spring from Andover to Bradford to attend the General Association of Massachusetts before which the subject was to be brought, that the *first idea* of the American Board of Commissioners for Foreign Missions in its form

and administration was suggested and developed. The next day the question came before the Association, and the report of the committee which was adopted by that body, was the substance of the conversation in the chaise. The Association voted to institute a Board for Foreign Missions consisting of nine members. Dr. Worcester was appointed one of them. At the first meeting of the Commissioners at Farmington, Ct., he was present and shared in the important discussions of the session. He was chosen one of the Prudential Committee and Corresponding Secretary.

These offices imposed upon Dr. Worcester great responsibilities and arduous toil. They threw him into a new sphere of action; compelled him to traverse regions through which no highways had been laid. No leading minds in the country experienced in this department of labor could be relied on for counsel; his own judgment and that of his colleagues were his only resources. This was just the position for his peculiar powers to develop themselves. They arose to their task as if they had first found their true field of activity. His duties demanded profound penetration into the principles of moral action, a keen insight into human motives, and an unerring discernment of their operation in an almost endless variety of circumstances. New lines of thought originating in first principles must be accurately traced to their practical issues; and as he was the known executive head of a public institution, others must be made to understand the principle and its operation as he did, otherwise the interests of the public would not be enlisted—the motive power would be wanting. Hence the necessity not only of sagacity and forecast, and ability to unfold thought and to produce rational and fervid convictions of duty; but of great prudence, calmness in deliberation, inflexible integrity and steady faith. These were just the qualities which gave Dr. Worcester his special

pre-eminence as a man, as a counsellor, and as an executive officer. There was no depth of practical thought which lay not open to his view, and his keen sagacity enabled him almost unerringly to discover the means and measures necessary to secure a proposed end. He was not only capable of careful and searching investigation, but of making the most available use of his knowledge. He possessed those intellectual qualities which would have rendered him a consummate statesman and diplomatist, had he been trained in that direction. Hence Dr. Worcester's plans of benevolent action were based on fundamental principles, and would bear the most thorough analysis; and for the same reason, the principles and measures of the American Board, in its wide field of operation, adopted in the early years of its existence, are marked by pre-eminent wisdom; and the distinguished men who have followed him in office have found little occasion to alter them.

A detail of his responsibilities and labors would fill a volume. They increased year by year. They tasked him almost incessantly. They gave him no time for relaxation or social intercourse. His recreation was chiefly a change of employment. Never was there a nobler example of tireless industry. His unwearied exertions and solitudes both as Pastor and Secretary were more than any man without Herculean powers could endure. His constitution began to reel beneath the load. At the annual meeting of the Board in 1817 he told the Committee that he could not longer perform the duties of both offices. The Board felt that they could not do without his services. His church were unwilling to do without him. Negotiations were entered into. His people at length consented to settle a colleague, who, occupying the pulpit three fourths of the time, would leave Dr. Worcester the same proportion of his time to devote to the missionary work. Rev. Elias Cornelius was installed col-

league Pastor in the summer of 1819. Dr. Worcester still toiled on in labors more abundant. "It was work, *work*, WORK, without any intermission." His health gave way. He used various means to recover it, but in vain. The thousand strings of the harp were too much impaired to be retuned. He was literally worn out with hard work at the age of fifty.

Is Dr. Worcester to be justified or condemned in thus taking upon himself labors which crushed him into the grave? Who shall decide? It is doubtless a duty to prolong life by every legitimate means. But God makes it the duty of some to suffer martyrdom in his cause; of others to fall in defense of their country's freedom. In this we say he acts wisely. Why may he not load others with labors and cares which waste the energies of life, and sink them into premature graves? While we should be prudent of health, we may not always shrink from wasting solitudes and toils, because they may undermine our constitution. Dr. Worcester may not have displeased the Master by taking upon himself burdens which prostrated him in death. "He that loseth his life shall save it."

Near the close of 1820, both his physicians and the Prudential Committee thought it advisable for him to take a voyage to New Orleans, with the intention, from that place, of visiting the Choctaw and Cherokee nations, for the double purpose of recruiting his health and promoting the interests of the Indian missions. On the 31st of Dec. he preached his last sermon in the Tabernacle. His text was Ps. xxxix : 12. "I am a stranger with thee, a sojourner, as all my fathers were." Not a few felt that it was the last time they should hear the gospel from his lips. The sermon produced a strong impression. At its close some felt that they could not rise from their seats. It was graven on many hearts till they ceased to beat. After he had come down from the pulpit, he turned suddenly, and went back. He sat down for a few moments. Coming

down, he again returned. His wife, meanwhile, was awaiting him in the porch. After he had come down the third time, he started once more to return. A dear friend, who had watched his movements, hastened and addressed him affectionately. This broke the spell of grief. He pressed her hand and walked down the aisle. So hard was it to part from that beloved pulpit.

On the 4th of Jan., 1821, he embarked at Boston. The voyage to New Orleans was rough and uncomfortable. His disease was irritated rather than mitigated. The weather during his stay in that city was unpropitious, and continued so till after he left Natchez. He was thus extremely unfitted to commence his journey of several hundred miles through the wilderness to the mission stations. But he persevered. At Mayhew, in the Choctaw nation, he stayed several days. He was greatly refreshed, both in body and spirit, by the kind attention and Christian intercourse of the missionaries. When he reached Brainerd, he was carried in the arms of the missionaries from the vehicle into the mission-house. One said to him: "You have got almost through the wilderness." He replied: "This may be true in more respects than one. God is very gracious. He has sustained me, as it were, by miracle, thus far, and granted me one great desire of my soul in bringing me to Brainerd." He added: "I had rather leave my poor remains here than at any other place."

On the following Sabbath he desired to see some members of the Church and congregation. Being raised in bed, he addressed them in an affecting manner. "He afterwards requested that the children might come in. He took each by the hand, as they passed the bed." They then sang a hymn. He was affected to tears. He afterwards addressed them in a few words. They, in turn, wept. This

was his last public labor. How appropriate a close to so many and arduous toils for the heathen! How must those songs of Zion from the lips of Indian children have soothed his dying hours! It was well that he traveled all that long and tedious journey to die at Brainerd. On the 2d of June he desired that a letter might be written to his wife, of which he dictated a part. They were his farewell words to his beloved family. On the 5th it was evident that he was fast going to his rest. He gave up all hope of recovery. His mind sometimes wandered, but even then his thoughts were employed in devising means to extend the Redeemer's kingdom. The great passion of his life still throbbed at his heart in the final hour. On the 6th, he appeared to be much in prayer. "He said if he were to choose, he had rather go, and be with Jesus, than dwell in the flesh. He did not regret engaging in the missionary cause, but rejoiced that he had been enabled to do something toward this great object." About 7 o'clock on the morning of the 7th, "he cast his eyes towards heaven, and, smiling, resigned his spirit to God. Without the least apparent pain or struggle, he fell asleep in the arms of Jesus." Two days afterwards his remains were affectionately committed to the grave. No tears of kindred were shed around it—these were shed far away, and the more bitter because they could not soothe the dying man, nor bedew his ashes. But the purest of all earth's griefs—the sorrow of bereaved brethren in Christ—there wept.

In 1844, filial affection bore his ashes back to the scene of his consuming labors, and deposited them in the Harmony Grove Cemetery.¹

¹ See the "Literary Notices" near the end of this number, for a notice of the last edition of Dr. Worcester's *Memoir*, by his son, Rev. S. M. Worcester, D.D., in two volumes, 12mo.



STATE STREET CONGREGATIONAL CHURCH, BROOKLYN, N. Y.

THE persons originally uniting in this organization, were members of the Methodist Episcopal Church of Brooklyn, who, desiring the establishment of a Methodist Church with the Congregational form of government, held a meeting on Monday evening, May 8th, 1848, and resolved to form a new religious Society, to be known as the "First Congregational Methodist Church of the City of Brooklyn."

The certificate of incorporation was recorded in the Clerk's Office of King's County, N. Y., on the 5th of June, 1848.

The Second Congregational Church, at the corner of Lawrence and Tillary Streets, was purchased, and regular religious services held therein until January 1st, 1859. Rev. John C. Green was the first Pastor, and held the position until his health failed in August, 1853, when the Rev. James J. Bell, of the Methodist

Episcopal Church, was selected as his successor, and, having withdrawn from that body, at once entered upon his duties as Pastor. After serving the Church satisfactorily, Mr. Bell resigned on the 1st May, 1856, and accepted a call to the pastorate of the North Congregational Church, at East Hampton, Ct., where he is now laboring with success.

In October, 1858, the Society purchased the lots in State Street, near Hoyt, and erected their present neat and commodious church edifice. Its present capacity is about nine hundred sittings, with unoccupied spaces for additional pews, sufficient to increase the capacity of the building to twelve hundred sittings. The entire cost of the enterprise—ground, building, and furniture, was \$30,000. T. Reeve & Co. were the architects and carpenters. John French, mason. The car-

pets, upholstery, &c., were furnished by Husted & Carll.

On the 19th November, after interesting religious exercises by the leading Congregational clergymen of Brooklyn, the corner stone was laid. On the 17th day of April, 1859, the Lecture-room was occupied. On the 30th day of June following, the Church was dedicated to the service of Almighty God. Rev. Richard S. Storrs, Jr., D.D., Pastor of the Church of the Pilgrims, preached the dedicatory sermon. Rev. Rufus W. Clark, of the South Congregational Church, and other Congregational clergymen, assisted in the exercises.

On the first Sabbath in May, 1860, Mr. Washington Gladden, of Owego, N. Y., preached his first sermon in this church, and having received and accepted a call extended to him by the Church and Society, began his pastoral labors on the first Sabbath in June. A Council was convened on the 15th day of November, 1860, when Washington Gladden was ordained and duly installed as Pastor of the Church. Rev. William Alvin Bartlett, of the Elm Place Congregational Church, preached the Installation Sermon. Rev. R. S. Storrs, Jr., D.D., gave the right hand of fellowship; Rev. Rufus W. Clark delivered the charge to the Pastor; and Rev. Moses Tyler, of Poughkeepsie, that to the People.

At a special meeting of the members of the Church and Society, held Wednesday evening, Jan. 9th, 1861, called for the purpose of acting upon the report of a committee appointed Dec. 4th, 1860, it was unanimously—

Resolved, That this Church be hereafter known as the STATE STREET CONGREGATIONAL CHURCH OF BROOKLYN.

On the 1st of June, 1861, Rev. W. Gladden resigned, and accepted a call to the pastorate of the Congregational Church at Morrisania, New York.

The first effort to obtain a successor was made on the 4th day of June following, by an application to the Rev. Newton

Heston, (formerly of Philadelphia,) of the Methodist Episcopal Church, in Newark, N. J. A call from the Church and Society, bearing date 4th July, 1861, was forwarded to Mr. Heston on the 13th August.

After serious deliberation, involving considerable delay, Mr. H. referred the committee to the Episcopacy, and expressed a willingness to assume the relation of Pastor, provided he could do so with the sanction of the Bishops of the M. E. Church. Negotiations were therefore opened by the committee, and every effort made to secure the desired sanction. It was not until the 19th October that a final and decisive answer was received from the Bishops, to the effect that there was no law or precedent in the M. E. Church which would allow of the appointment of one of its preachers to a Church of another denomination, however much that Church might desire it. The whole subject was then referred again to Mr. Heston, for final consideration, and resulted in his acceptance of the unanimous call of the Church; and his withdrawal from the Methodist Episcopal Church, by the following letter:

NEWARK, N. J., Nov. 1st, 1861.

REV. J. M. TUTTLE, *Presiding Elder of Newark District—Newark Conference*:

DEAR BROTHER,—For reasons satisfactory to my own mind and conscience, and which I need not here enumerate, I have concluded to accept a call to another field of ministerial labor, and to become connected with another branch of the great Christian Household in this country.

I write you, therefore, as the representative of the Newark Conference for the time being, to inform you of my purpose, that you may make such provision for the Union Street charge as in your judgment shall be advisable.

From this date also, you will please regard me as *withdrawn* from the Methodist Episcopal Church, and will please report me accordingly at the next session of the Newark Conference. With all good feeling toward my brethren of the Newark Conference, and all others who love our Lord Jesus Christ in sincerity and truth, I remain,

Your brother

and fellow-laborer in the Gospel,
NEWTON HESTON.

On Sabbath evening, 27th October, Mr. H. preached his last sermon, as pastor, in the Union Street M. E. Church, at the close of which he read a carefully prepared valedictory, giving the reasons and convictions which had finally induced his acceptance of this call. He said :

"The struggle with my feelings has been intense: no one can know what this decision has cost me—what anxious thought—what sleepless hours. It is no easy thing to sever such a church connection; and, should your feelings change toward me, mine shall remain unchilled. You may not see my motives aright—you may not comprehend my heart now, but you will hereafter. . . . I desire a *settled pastorate*—a permanent field of labor—free from the uncertainties, the changes, and contingencies of the itinerant system. I wish to take hold of a Church, feeling that I have something to cling to, as a man works for and clings to his *home*; that we may grow up together, and live and flourish in mutual success, sympathy and love, free from the disheartening prospect of an *early and forced* separation. I want all the moral power which such a relation gives to true manhood—all the spur, devotion, courage

and perseverance which such a feeling must impart to an earnest heart. These views and feelings are not of recent growth, nor the offspring of any supposed grievances, but the result of careful observation and mature reflection."

On Monday evening, Nov. 4th, Mr. H., by special request, delivered a farewell lecture in the Union Street M. E. Church, at the close of which the Officiary arose, and approaching the altar, one of their number, Mr. Samuel W. Clark—with very kind and touching words, in which he forcibly expressed the earnest regard of his former associates for the retiring minister, recognized the fact that this change in denominational relations was not the result of any discontent, or failure, or friction, but of conscientious conviction; and avowed the unchangeable tenderness and respect with which they should follow him—presented him with a superbly bound parting gift.

The union of the State Street Church with its new Pastor promises great prosperity.

CHRISTIANS ON FURLOUGH.

BY REV. JOHN S. SEWALL, WENHAM, MS.

OUR ships of war, on foreign stations, are accustomed to give their men an annual or semi-annual "liberty" of three days on shore. It is expected that all the individuals comprising each successive draft will duly return and report themselves on board. And yet it is morally certain that all will not. And if the strategy of midshipman, master's-mate, and detective police fail to entrap the absentees, and the missing are still missing, an ominous "R" is written against their names in the ship's roll; and the department at home is duly informed that Smith, seaman; Jones, ordinary seaman; and Brown, landsman, have run. These contingencies are so certain to happen during the cruise, that every muster roll is ruled for a column to be headed with "R," just as regularly as other columns are headed with "D," for

Discharged; "D D,"¹ Discharged Dead; "Tr.," Transferred, and so on.

There is a sinister column in the muster roll of our churches. It is a column, indeed, which we could ill afford to lose; for its figures are essential to a truthful exhibit of our effective force. The summary of "males" and "females" makes a substantial row of units, tens and hundreds; but then follows this minus column, to caution you against that sanguine fellow, "total;" he deals too much in the poetry of mathematics; some of his figures are figures of speech—his pretensions need to be sobered down. The minus column proceeds to abate on "total's" statements, and sometimes very emphatically; as in

¹ We trust our contributor here intends no covert satire upon the common ecclesiastical signification of these pregnant initials!—Eds.

this instance of a Church within the bounds of our own State, reported a year or two ago as composed of "3 males, 9 females—total, 12;" upon which the good-natured soul, who takes a bright view of things, would ejaculate, Well done; here is a beginning; here is the nucleus for a rising Church, which, by the power of the Spirit, shall in due time bless the whole community. But that ill-favored villain of a column, close by, checks the ardent aspiration, and adds to the statement a wicked codicil of his own—"males, 3; females, 9; total, 12; ABSENT, 10." The figures almost leer at you as you sadly reverse your former decision, and running your eye along the row, find every other column occupied by a "0," which says, ominously, "nothing done here—nobody to do it."

Such facts as these have sometimes suggested to us that the column in our statistics, headed "Absent," ought, like that significant column in our navy muster rolls, to be headed "R." The churches which so often complain of "desertion," might sometimes interpret the phrase of their own members, as well as of their absent Lord. To be sure, the non-resident does not abscond; he does not flee from the fold because restless within it. He goes at the call of business, or pleasure; perhaps, indeed, at the call of Christian duty. And though his new home may be under the very eaves of some "sister Church," he takes no pains to associate himself with it, or be recognized by it, or give to it the sanction and aid of his name and his service. Is not the effect, therefore, very nearly the same? Is not the Church at home weakened by his absence? Is any other Church the gainer by his arrival? It might be safely given as the general experience of our churches, that members of other churches residing near them add little to their efficiency; render very little sympathy and help in the Sabbath School, the prayer-meeting, and the outdoor plans for home evangelization; in fact, do not always make themselves known

as Church members. The seventy-five thousand enrolled on the lists of our Massachusetts churches, muster well in the rank and file of the statistical tables; but the eleven thousand "absent" make a serious abatement; in a very large proportion of the cases, probably, a needless abatement. It reduces our actual working numbers more than fourteen per cent. And if the eleven thousand thus detached from the various forces already in the field, were fairly united to some other division in the grand army of the great King, we could find no cause of complaint. We should feel that the Master had need of them elsewhere, and that he had deployed them to another position on the ground, where they could quit themselves like men, and like soldiers of the cross, just as well as if still attached to the regiments from which they were drawn.

A portion of this drainage from our churches has united with the general current of immigration to the broad valleys of the West, and to the Pacific coast. Some of it floats away upon the sea. Some of it, this year, especially, has taken the direction of the camp and the blockade. Many of our churches have sent forth their best men into the field; and we thank God that so many of our Christian soldiers are faithful to their vows as soldier Christians. But it is both true and sad that in the turmoil of business that knows no respite, either by sea or by land, many who were in "good and regular standing" at home, have been swept away, and no tidings have come back. The individual has been lost in the mass. Pastors and Church clerks have labored to recover some clue to the whereabouts of the absent; nothing came of their labor but "vanity and vexation of spirit." It is probable, nevertheless, that most of our absentees are still within the bounds of New England. There is a constant interchange of membership going on between our own home churches. The average departures are made good by the arrivals. The equilibrium is generally maintained.

But for every one who brings "a letter," and regularly transfers himself to the Church near which he has planted his new home, it may be assumed, without fear of overstatement, that those who remove without such transfer of Church relation, would count up to a two-fold, three-fold, or even four-fold majority. The changes in New England for the past statistical year, amount, in round numbers, to 3,600 "removals," and a few more "additions by letter;" while the absentees number nearly 26,000. This much is to be taken into the account, however, by way of palliation; all of the twenty-six thousand have not become absentees within the year. Perhaps most of them were absentees before. Many of them are chronic cases, who have long been in "regular standing" in the 'absent' column, and most likely will continue to be placed there till the column of deaths shall receive them, and report them for the last time.

There are some instructive facts in the reports which the churches have furnished. The attention which they give to this portion of their returns is not probably much greater in one State than in another; and yet the tables represent a very great difference in actual condition. We have been figuring out the percentage of absentees in the summaries for each of the New England States, as they are given in the last returns. For the sake of comparison, we will prefix the percentage of the two preceding years:

	Jan. 1, '59.	Jan. 1, '60.	Jan. 1, '61.
Maine,	.16½	.15½	.16½
New Hampshire,	.17½	.18½	.17½
Vermont,	.12½	.16½	.15½
Massachusetts,	.13½	.13½	.14½
Rhode Island,	.17	.07	.16½
Connecticut,	.08	.09	.10½

Maine shows a slight loss in membership, but an increase of absentees. The year before, there was such a proportional advancement in both, that she gallantly held her own.

New Hampshire has lost in membership. But she has thinned the ranks of her

absentees enough to sink her percentage to very nearly the point at which it stood in 1859.

Vermont is better off than last year. Her Church members number more, and her absentees not proportionally so many.

Massachusetts was improving last year. This year she has fallen back more than she had gained before.

Rhode Island reported, in 1859, that seventeen per cent. of her Church members were non-resident; in 1860, only seven per cent.; at which we felt encouraged. But this year, with an actual loss of members, she confesses more than double the number of absentees: *descensus facilis*.

Connecticut reports a steady increase in the absent column for all three periods; and that, too, this year, with a loss in membership. She stands now, however, first on the list.

These figures give to the several States some sudden transpositions in rank, as will be seen by a glance at the following:

1859.	1860.	1861.
Connecticut,	Rhode Island,	Connecticut.
Vermont,	Connecticut,	Massachusetts.
Massachusetts,	Massachusetts,	Vermont.
Maine,	Maine,	Rhode Island.
Rhode Island,	Vermont,	Maine.
New Hampshire,	New Hampshire,	New Hampshire.

The returns from New Hampshire place her at the bottom for each period, with the heaviest percentage of absentees. A philosopher might possibly discover an appropriateness in the Granite State thus reposing at the foundation of the column, and giving to it granite solidity of support. Time and attention, we trust, will topple down or disintegrate the column, notwithstanding its firmness of base.

The evil of which we speak is more easily seen by comparison of individual churches. If you will run your eye down the quadripartite numbers given in our last returns, you must conclude that if confidence is to be placed in figures, some of our churches must be in a dilapidated condition. To "unite by profession" with some of them—if the neophyte follow the example of his predecessors—one would

think would be equivalent to taking out a roving commission. A large proportion of the members, even in some of our largest churches, are in more senses than one, "strangers and pilgrims." Let me give you a sample. Here are half-a-dozen churches of our own State, whose record stands thus :

Membership.	Absent.	or 45 per cent.
511	230	" 38 "
26	10	" 38 "
164	54	" 33 "
179	55	" 30 "
118	32	" 28 "
185	50	" 27 "

of all which, the best acknowledges more than one-fourth of its members gone. In the tables for last year, we found one large Church in which the non-residents amounted to 49 per cent. ; almost one-half of the Church absent. Here is something wrong. There is a defect somewhere. There must be, it would seem, a strange slackness on the part of pastor or people, or a sad depreciation of the solemn value of covenant vows on the part of the absent themselves. The difficulty may justly be expressed in the two following propositions :

One is, that a Church of one hundred members is materially weakened if twenty-five of them be gone.

The other is, that the seventy-five actually remaining on the ground are weaker than they would be if relieved of the twenty-five absent.

In other words, a Church of one hundred, with twenty-five absent, is not, *ceteris paribus*, so strong as a Church of seventy-five, all at home ; for the proof of which it is safe to appeal to the experience of any pastor. An *ecclesiometer* would undoubtedly show a rise of strength equal at least to one degree for every name honorably transferred to the rolls of the distant Church, near which the absent member resides.

There are some churches—and we would not omit to commend them—which have apparently attended to this duty, and are able to send us a healthy record. We have found specimens which did our

eyes good to look at ; churches numbering respectively, 149, 110, 97, 60, 52, 45—of whom not a single member is reported absent. It is true that we cannot *certainly* rely on these statements, because some clerks keep no record of absences ; and therefore the figures of this column are sometimes lacking for want of care, or are supplied by guess. We cannot think, however, that such neglect can be frequent, or that it invalidates all the testimony above given. Some of these churches must be truthfully reported. They are to be congratulated on having their troops all in the field—not a single soldier of the cross away on furlough. There are still other churches in the columns for this year, which have reduced the numbers of their non-residents—not, indeed, to a zero, like these—but at least to a very manageable compass. We have found instances numbering respectively 197 and 144, with but five absent ; still better, 208 and 175, with only four absent ; 126 and 103, with three absent ; 170 and 118, with two absent ; and the list is crowned by a Church of 200, which mourns the absence of only *one*. These figures seem to be honest. We know no reason to doubt them. The fact that any members are reported missing, shows that the clerk is more or less familiar with his list, and has not neglected to score the names of those who have changed their place of residence. We feel safe in trusting such returns. We cannot doubt that a pastor or clerk who is careful enough to write down 5, is careful enough to mean 5, and not 10 ; and when he says *one* is absent, does not mean two, or twenty. It seems, therefore, that there are some churches which have done much to stop this leakage of their strength. The example is to be commended to others. It is worthy of all acceptance. The churches which will emulate it, we feel sure will find themselves in possession of a force combining more of the true elements of an aggressive piety—a force every way more available in the cause of the Redeemer.

Still, the remedy is not altogether in the hands of the churches. It is one of the felicities of Congregational polity that no church, as a body corporate, can tyrannize over its individual members. Congregationalism is not despotism. It cannot become despotism. The absent member has no fear that the church at home will launch a firman after him, decreeing, Be thou removed, and joined to that sister church. He would consider that equivalent to discipline. And yet we hold that it is, and of right ought to be, within the jurisdiction of every church to decide whether or no a long and apparently unnecessary 'absence' may be treated as a case of discipline. We would indeed draw around the wandering Christian all possible influences to keep him in the path of piety, and would shield him from even a breath of injustice; but he must remember that the duty is not all on one side. Has he not some responsibility for his own religious *status*? And is he not bound to watch over, and labor for, the interests of the churches, as well as the churches to watch over and protect him? If he has reason to believe that the Master needs his name and influence in the place of his present abode, rather than in the home church from which he has migrated—and a few moments of sober reflection would decide it—why is he not under moral obligation to act accordingly? Why will he not hold himself responsible? There is no provision in the bond for recreancy. He does not shake off his vows by leaving the sacred spot on which they were spoken. He is to be as watchful and as helpful abroad as at home. The cry of the Spanish sentry, as the bell tells the hour of night, is the same, whether his ship float on the placid waters of Rio, or ride at the rough roadstead of Macao—"Alerto! alerta!"—in every part of the world just the same. So let the Christian, wheresoever the providence of God may pilot him, be equally on the alert for the safety and welfare of the Church. For the vows we have taken upon us are sol-

emn vows. We "can never be as we have been." They "go with us through life, and accompany us to the bar of God." We are everywhere and always accountable to Him for the manner of our holding them. And when the multiform interests of life draw us to distant places, and the familiar home of our early consecration is exchanged for new scenes, do we not carry our armor—are we not bound to carry our armor—and put it on—and openly range ourselves shoulder to shoulder with the followers of the Prince?

The main responsibility in this matter rests on the absent themselves. To them, nevertheless, it is too often an indifferent question. The duty returns, therefore, upon the pastors, and clerks, and standing committees of our churches, of endeavoring, by all suitable methods, to communicate with them, and point out their manifest duty. They may not always gain a hearing; and when they do, may not always persuade to action. Yet the end is worth the means. We know that in many churches this is done—has been done for years. But we also know that in others it has been entirely neglected. If each pastor would keep by him a list of his members, and with his own hand note on it the changes which take place among them with the passing years, in his growing familiarity with those precious names, over which he prays, and for which he labors, the absent ones could not long be forgotten. The question would often force itself on his mind: What can be done for the welfare of these wanderers? Both experience and reflection would reply: Let them not count themselves released from the obligations of their faith, nor absolved from the vows which they had assumed long years ago in their distant home. Counsel them rather to unite themselves with the people of God where they are, and make to themselves a new home for their faith, and a new arena for their Christian service.

CHURCH COVENANT OF WINDSOR, CT., A. D. 1647.¹

[DATED WINDSOR, OCT. 23, 1647.]

1. We believe though God made man in an holy and blessed condition, yet by his fall he hath plunged himself and all his posterity into a miserable state.—Rom. iii : 23 ; v : 12.

2. Yet God hath provided a sufficient remedy in Christ for all broken hearted sinners that are loosened from their sins and selves and world, and are enabled by faith to look to Him in Christ, for mercy, inasmuch as Christ hath done and suffered for such whatever His justice requires to atonement and life; and He doth accept

¹ For this interesting document we are indebted to the kindness of Hon. J. H. Trumbull, of Hartford. Mr. T. says, "I found it, a few weeks since, in the MS. Note Book of one of the Deacons of that Church, (Matthew Grant,) along with full notes of a sermon by Mr. Warham, Aug. 15, 1647, (two months before this Covenant was adopted,) 'on the matter and form of a Church, and of baptizing children.' I was pleased with the discovery,—as the Covenant is of much earlier date than any I have seen, or known of, in Connecticut. Mr. Warham was at the Cambridge Synod, in June, 1647; out of which, apparently, grew the sermon; and the sermon prepared the way for the adoption of the Covenant. I may observe, however, that the sermon is, in great measure, a digest of Hooker's 'Survey,' which Mr. W. must have not only perused, but thoroughly studied in MS., for it was not printed till the next year."

The Windsor Church was formed at Plymouth, England, in March, 1630,—(there is a mistake in Sprague's notice of Warham, *Annals*, i : 10; Hawes' note in *Ecc. Cont. Conn.*, p. 86; and McClure's *Hist. Windsor, Mass. Hist. Coll.*, 1st series, v : 166,—all of whom name January, 1630, as the date,—owing to a neglect of the fact that the year, O. S., began with March, so that the "beginning of the year" would be March 1, and not January 1,—by people from the counties of Devon, Dorset and Somerset; and Warham and Maverick were ordained its pastor and teacher. They arrived at Dorchester, Ms., about the 1st of June, where they first settled. But, hearing from the Dutch of a valuable tract of land on the Connecticut, they concluded to remove, and went in a body, in the summer of 1635; carrying their church organization and Mr. Warham with them—Maverick dying in Dorchester. This creed and covenant, (for it partakes of both elements,) seems to have been adopted eleven years after the settlement at Windsor. Warham died in 1670, and Cotton Mather says he was the first minister in New England who preached "with notes."

H. M. D.

His merits and righteousness for them that believe in Him, and imputeth it to them to their justification, as if they had satisfied and obeyed, themselves.—Heb. vii : 25; Mat. xi : 28; xxii : 24; v : 4, 6; 1 Cor. i : 30; Rom. iv : 3, 5; v : 19.

3. Yet we believe that there is no other name or means to be saved from guilt and the power of sin.—John xiv : 6; Acts iv : 12.

4. We believe God hath made an everlasting covenant in Christ with all penitent sinners that rest on him in Christ, never to reject, or cease to do them good.—Heb. viii : 6; vii : 22; 1 Sam. xii : 22; Jere. xxxii : 40.

5. We believe this covenant to be reciprocal, obliging us to be his people, to love, fear, obey, cleave to him, and serve him with all our heart, mind, and soul; as him to be our God, to love, choose, delight in us, and save and bless us in Christ: yea, as his covenant binds us to love him and his Christ for his own sake, so to love our brethren for his sake.—Deut. x : 12; Hos. iii : 3; ii : 21; Deut. xxvi : 17-19; John iv : 21.

6. We believe that God's people, besides their general covenant with God, to walk in subjection to him, and Christian love to all his people, ought also to join themselves into a church covenant one with another, and to enter into a particular combination together with some of his people to erect a particular ecclesiastical body, and kingdom, and visible family and household of God, for the managing of discipline and public ordinances of Christ in one place in a dutiful way, there to worship God and Christ, as his visible kingdom and subjects, in that place waiting on him for that blessing of his ordinances and promises of his covenant, by holding communion with him and his people, in the doctrine and discipline of that visible kingdom, where it may be attained.—Rom. xii : 4, 5, 6; 1 Cor. xii : 27, 28; Ephes. iv : 11, 12; Acts ii :

47; Exod. xii: 43, 44, 45; Gen. xvii: 13. Isa. xxiii: 4.

7. We for ourselves, in the sense of our misery by the fall and utter helplessness elsewhere, desire to renounce all other saviours but his Christ, and to rest on God in him alone, for all happiness, and salvation from all misery; and do here bind ourselves, in the presence of men and angels, by his grace assisting us, to choose the Lord, to serve him, and to walk in all his ways, and to keep all his commandments and ordinances, and his Christ to be our king, priest and prophet, and to receive his gospel alone for the rule of our faith and

manners, and to [be] subject to the whole will of Christ so far as we shall understand it; and bind ourselves in special to all the members of this body, to walk in reverend subjection in the Lord to all our superiors, and in love, humility, wisdom, peaceableness, meekness, inoffensiveness, mercy, charity, spiritual helpfulness, watchfulness, chastity, justice, truth, self-denial, one to another, and to further the spiritual good one of another, by example, counsel, admonition, comfort, oversight, according to God, and submit or[selves] subject unto all church administration in the Lord.

FINIS.

THE EVANGELICAL LUTHERAN CHURCH IN THE UNITED STATES OF AMERICA.

BY PROFESSOR M. L. STOEVER, GETTYSBURG, PA.¹

THE first settlement of Lutherans in the United States, of which we have any account, was made by emigrants from Holland, who here sought a home and a place to worship God, soon after the establishment of the Dutch in the province of New Amsterdam or New York, in 1621, during the period that Holland had possession of the colonies planted at the mouth of the Hudson. These emigrants, for a long time, assembled in private houses for prayer and the reading of the Scriptures by one of their own number, a layman appointed for the purpose of conducting their social devotions. In the course of time, they had very much increased by accessions from Germany and France. The first Lutheran minister whose services they enjoyed was John Ernest Goetwater, sent in 1657, by the *Lutheran Consistory* in Holland to labor for the spiritual interests of their suffering brethren in New Amsterdam, and, no doubt, designed to missionate among the scattered Lutherans in other parts of the

colony. He remained, however, only for a few months, in consequence of the religious intolerance in the administration of the civil government. Jacob Fabritius, so often referred to, did not reach this country till 1669. The first church edifice was erected in 1671.

A colony of Swedish Lutherans arrived in 1638, and settled on the banks of the Delaware. The settlement was contemplated during the reign of Gustavus Adolphus, but his benevolent wish was not executed until after his death. The long-cherished plan of an American colony claimed the early attention of his prime minister, Oxenstiern, one of the ablest and purest men that ever governed a kingdom. Reorus Torkillus accompanied the colony as its preacher, and officiated in this capacity till death terminated his labors. In 1642, they were favored with the services of John Campanius, who labored as the first Protestant missionary among the Indians of this country, and was so well known for his enlightened zeal and earnest efforts for their spiritual welfare.

The next settlement of Lutherans in this country was that of the Germans. Towards the close of the seventeenth and

¹ By the kind permission of our esteemed friend, the author, we have compiled the following sketch, and the appended statistics, from his valuable publications, issued by the Lutheran Board and by T. N. Kurtz, Baltimore.

the beginning of the eighteenth century, immigrations into the provinces of New York and Pennsylvania were frequent and numerous. These settlements subsequently extended to Maryland and Virginia. About the year 1709, four thousand Germans, principally Lutherans, the victims of civil oppression and religious persecution, fled for refuge to England, and, under the patronage of Queen Anne, settled in the provinces of New York and South Carolina. In New York, a large tract of land was appropriated to this object, and the patent distinctly states, that it was for the maintenance of Lutheran parish schools and ministers from Germany, locating in the vicinity of the Hudson. In 1717, the immigration into Pennsylvania was so great as to excite the serious apprehension of the civil authorities. The Colonial Records tell us, that the Governor of the province felt it his duty to direct the attention of the "Provincial Council" to the fact, "that large numbers of foreigners from Germany, strangers to our language and constitution, had lately been imported into the province." They continued to come from the Palatinate, Wurtemberg, Darmstadt, and other parts of Germany. Although deprived of the regular ministrations of the sanctuary, large portions of them, who were under the influence of religious principles, remained true to the faith in which they had been reared. They had brought with them from their native land their hymn-books, catechisms, and manuals of devotion, which they faithfully read, endeavoring to keep alive in their hearts the spirit of piety, and anticipating a more propitious season, when the means of grace would be adequately provided. In the meantime, the Swedish ministers rendered occasional services in preaching the Word and administering the sacraments, whenever their duties to their own churches did not interfere. From the very commencement, the most friendly feeling and the most cordial relations existed between the Swedes and the Germans.

In 1734, a colony of Lutherans settled in Georgia. They came from Salzburg, then a district of Bavaria, but, since 1814, a part of the Austrian dominions. Suffering from civil oppression and Romish intolerance at home, in consequence of their unwavering attachment to the gospel, they sought an asylum in this country, where they might, without fear and molestation, worship the God whom they loved, and with whom they had entered into solemn covenant. They were kindly welcomed to their new home by General Oglethorpe, and the spot selected for their settlement they named Ebenezer, and resolved to raise a column of stone, in token of gratitude to God, whose providence had conducted them safely to these shores. These exiles were highly favored in being furnished with most excellent and faithful pastors in John Martin Bolzius and Israel C. Gronau, who shared with them all the vicissitudes, the trials, and difficulties incident to their position.

The arrival, in 1742, of Henry Melchior Muhlenberg, generally and justly recognized as the Patriarch of the Lutheran Church in America, marks a new era in our history. From this period, the character of our Church gradually improved; its position was strengthened and permanence given to its efforts. Dr. Muhlenberg, by nature and education, was eminently fitted for the mission which he had undertaken. He possessed piety, learning, experience, skill, industry, and perseverance. He was deeply interested in the work to which he had devoted himself. He burned with an earnest desire to relieve the spiritual destitution that prevailed, to gather together the lost sheep, and to preach to them the truths of the gospel. He immediately took charge of the congregations in Philadelphia, at Providence, and New Hanover, which had united in the call for a minister, and for a season labored not only alone, but also exercised a paternal supervision over the whole Church in this country. His duties were arduous, but they

were discharged with cheerfulness and unwearied fidelity, and amid perils and difficulties, trials and exposures, at the present day, scarcely credible. Some idea of the wants of our Lutheran population, at this time, may be formed from the following representations, given by Dr. Muhlenberg, in his correspondence with his friends at Halle: "Here are thousands who, by birth, education, and confirmation, ought to belong to our Church, but they are scattered to the four winds of heaven. The spiritual state of our people is so wretched as to cause us to shed copious tears. The young people have grown up without any knowledge of religion, and are fast running into heathenism. If affairs had remained a few years longer in the same state in which I found them, our poor Lutherans would have been irretrievably lost. There are found here almost innumerable systems, opinions and temptations. Atheists, Deists, and Materialists, surround you on every side. It seems to me, there is not a sect in the world which is not fostered. You meet with persons from almost every nation in the world. What would not be tolerated in Europe finds full license here. God and his word are openly blasphemed, his ordinances neglected, and his worship despised."

An increase of laborers was demanded. Earnest appeals to the brethren in Germany were often renewed, and the cry for help importunately raised. Muhlenberg's influence with his transatlantic friends induced others to embark in the work and to unite with him in his labors of love. In 1745, Brunnholtz arrived, accompanied by Kurtz and Schaum, as catechists, to aid the pastors and instruct the young. It was a part of our earlier system always to connect the teacher with the minister, to plant a school wherever there was a church. It was regarded as an essential element in our organization to educate the children of the Church in the principles of the Christian religion, as well as to furnish them with secular instruction.

The call for ministerial services became from year to year still louder and more general. Other congregations were organized, and faithful pastors to instruct them in the way of life, and minister the sacraments, were earnestly sought. In response to repeated applications for aid, reinforcements to the field were, at different periods, sent from the Orphan House at Halle. In 1748 Handschuh came; in 1751, Heintzelman and Shulze; in 1764, Voigt and Krug; in 1765, Schultze; in 1769, Helmuth and Schmidt; in 1770, Kunze, and, about the same time, the three sons of Dr. Muhlenberg, who had gone to Europe to prosecute their studies, returned, and entered upon the active duties of the ministry. During the earlier period in our history, from other points also came Berkenmeyer, Sommer, Hartwig, Ritz, Bager, Weygand, Gerock, Driesler, Nussman, Storch, and others deserving of our gratitude and veneration, imbued with the missionary spirit, and devoted to the interests of the truth, influenced by a desire to build up the waste places of Zion in this missionary field, and to extend the interests of Christ's kingdom. Much has been said, and properly, too, in praise of the "Pilgrim Fathers," who abandoned the endearments and comforts of their native land, on account of their attachment to the truth and love of souls; yet, in genuine piety, Christian heroism and energetic devotion to the cause of the Redeemer, the men who planted the Lutheran Church in this Western Hemisphere will not suffer in comparison with them. Their history presents a most beautiful example of patient endurance and untiring zeal in the service of God. Their indefatigable and self-denying efforts, their earnest and faithful life, illustrating the doctrines of the Church they loved, and for whose advancement they were toiling, made a deep impression upon their cotemporaries, and secured the confidence and sympathy of all with whom they were brought in contact. The prevalence of the German language

among them, and the preservation of their records in their native tongue, have deprived them of the position in the early history of our country to which their acknowledged literary character, their virtues and their influence justly give them a claim.

In 1748, at the suggestion of the Theological Faculty at Halle, the first Lutheran Synod in this country was organized, for the purpose of promoting a harmonious co-operation of all parts of the Church, and of imparting greater efficiency to the efforts of the ministry. The Convention was held on the 14th of August, in Philadelphia, and there were in attendance six ministers, viz., Muhlenberg, Brunnholtz, Handschuh, Hartwig, Sandin, and Næsmann; the last two were of the Swedish Lutheran Church. They, however, participated in the deliberations of the Convention, and assisted in the examination and ordination of candidate Kurtz, who was the first Lutheran minister regularly set apart in this country to the work of the ministry. Pastor Hartwig, on the occasion, preached the ordination sermon from the words, "His blood will I require at thy hand." At this period in our history there were altogether only eleven ordained Lutheran ministers and forty organized congregations, whilst the Lutheran population was estimated at sixty thousand, dispersed over a large extent of territory.

The Synodical meetings continued to be held annually, and were attended with the most beneficial results. They not only advanced the prosperity of the Church, but the hands of the brethren were strengthened, and their hearts encouraged. They promoted kind feeling, and formed a bond of union among the churches. These meetings were also frequently blessed to the awakening and edification of the congregations in whose midst the conventions were held. In 1768, the ministry embraced twenty-four members, the youngest, at that time, being J. Daniel Kurtz, who only recently,

in 1856, in the 93d year of his age, was called from the toils of earth to the rewards of heaven.

In 1765, Drs. Helmuth and Schmidt commenced a private seminary for the instruction of candidates for the sacred office, the supplies from Germany being inadequate to meet the wants of the Church. This institution was in successful operation twenty years, and educated many of our earlier and more influential ministers. In 1787, the Legislature of Pennsylvania established Franklin College for the special benefit of the Germans of the Commonwealth, as an acknowledgment of services by them rendered to the State, and in consideration of "their industry, economy, and public virtues." Henry Ernest Muhlenberg, at the time pastor of the Lutheran Church in Lancaster, was chosen as the first President of this institution. In 1791, influenced by a feeling of gratitude, the Legislature also made an appropriation of five thousand acres of land to the free schools of the Lutheran Church in Philadelphia, in which, at that time, eighty indigent children were receiving gratuitous instruction. The prospects of our Church were now most promising. It was increasing in numbers, efficiency and influence. It possessed the confidence, regard and sympathy of all Christian denominations. Our ministers everywhere challenged respect, and enjoyed a large share of public favor.

Unfortunately, however, the contest which arose in reference to the introduction of the English language into the exercises of public worship, arrested our progress, and, for a season, dimmed our horizon. It proved an occasion of discord and alienation, resulted in serious injury to the Church, and almost caused its total ruin. It was natural that the Germans should be reluctant to give up the language to which they had been accustomed from infancy, and which they sincerely thought would be perpetuated in this land of their adoption. But it was a mistaken policy. This resolute adherence to the

exclusive use of their vernacular tongue was the great obstacle to our success as a Church. Thousands abandoned their parental communion and sought a home among other denominations, because their children did not understand the German, whilst many, who remained because of their limited acquaintance with the language, lost all interest in the services, and became careless in their attendance on the ministrations of the sanctuary. If the noble example of Dr. Muhlenberg had been followed, and the judicious counsels of Dr. Kunze prevailed, it would have been well for us. The Church, at the present, would exhibit a very different aspect.

For nearly forty years the Synod of Pennsylvania was the only ecclesiastical body in our connection. In 1785, the New York Ministerium was organized, with fourteen ministers and eighteen congregations. In the year 1809, the first exclusively English Lutheran Church in Pennsylvania, and, perhaps, in the whole country, was established by Dr. Mayer, who ministered to the same congregation for upwards of half a century, and only within a brief period, in the spring of 1858, in the 78th year of his age, passed away, and "like as a shock of corn cometh in his season," fully ripe, was gathered into the heavenly garner. The Synod of North Carolina was formed in 1803; the Synod of Ohio in 1819; the Synod of Maryland and Virginia in 1820; the Synod of West Pennsylvania in 1825. From that period until the present, Synods have multiplied, so that the number now amounts to thirty-eight, spread over eighteen different States of the Union. The Theological Seminary at Hartwick, New York, established, in virtue of a legacy of a large tract of land, in Otsego County, by J. C. Hartwig, went into operation in 1816, and has been steadily engaged in training young men for the holy office of the ministry.

As the Church began to diffuse itself over a more extended territory, and the

number of District Synods was increased, the propriety of forming some central bond of union was often discussed. The conviction, from year to year, deepened among those who were interested in the prosperity of the Church, that a step of this kind was necessary, in order that injudicious divisions might not arise, and that more general uniformity in the usages and practices of the Church might prevail. Our best men felt that the occasional intercourse of the District Synods, through their representatives, assembled in general convention, would secure to the Church great advantages, and impart increased strength and more efficient action to all those enterprises in which concentration is so essential to success. This was the origin of the General Synod, which forms a new epoch in our history, and whose operations have been productive of so much good. At the commencement of its career it was compelled to contend with various difficulties, and it encountered considerable opposition in various quarters, from a mistaken opinion that existed as to its character and power. These prejudices were, in the course of time, removed, and the salutary influences of the organization manifested. The General Synod has been a great blessing to the Church. It brought into existence, and has sustained those noble institutions among us, which have been so happy in their effects, and which are the glory of our Church. It has united the North and the South, the East and the West, in numerous efforts for the extension and improvement of our common Zion. In 1820, at the time of the organization of the General Synod, there were one hundred and three ministers connected with the Church. Of late years, the increase in our ministry and membership has been very great. In 1823, there were 175 ministers and 900 congregations; in 1833, 337 ministers and 1,017 congregations; in 1843, 430 ministers and 1,371 congregations; in 1853, 900 ministers and 1,750 congregations.

The following statistics will convey an idea of the present position of this branch of Christ's church.

SYNODS CONNECTED WITH THE GENERAL SYNOD.

Synods.	Ministers.	Churches.	Communicants.
1. New York Ministerium.....	62	58	11,516
2. Hartwick Synod.....	25	39	4,904
3. Synod of Pennsylvania.....	102	275	40,000
4. Synod of East Pennsylvania.....	72	117	12,500
5. Synod of West Pennsylvania.....	40	88	11,417
6. Alleghany Synod.....	30	106	7,200
7. Pittsburg Synod.....	51	114	8,795
8. Central Synod of Pennsylvania.....	28	86	8,098
9. Synod of Maryland.....	29	41	6,152
10. Melanethon Synod of Maryland.....	17	36	4,300
11. Synod of Virginia.....	30	61	3,200
12. Synod of Western Virginia.....	20	37	2,039
13. Synod of North Carolina.....	23	38	4,200
14. Synod of South Carolina.....	42	54	9,859
15. Synod of Texas.....	19	23	2,800
16. Synod of Kentucky.....	11	15	798
17. English Synod of Ohio.....	12	32	2,480
18. East Ohio Synod.....	36	63	3,951
19. Wittenberg Synod.....	47	39	2,407
20. Miami Synod of Ohio.....	27	48	3,634
21. Synod of Northern Indiana.....	26	71	1,852
22. Olive Branch Synod of Indiana.....	9	24	1,272
23. Synod of Illinois.....	32	36	3,305
24. Synod of Northern Illinois.....	52	75	5,297
25. Synod of Southern Illinois.....	10	27	1,250
26. Synod of Iowa.....	19	45	1,247
27. Synod of New Jersey.....	7	14	1,200
Total.....	875	1,662	165,826

SYNODS NOT CONNECTED WITH THE GENERAL SYNOD.

Synods.	Ministers.	Churches.	Communicants.
1. Joint Synod of Ohio.....	102	235	20,000
2. Joint Synod of Missouri.....	170	225	25,000
3. Tennessee Synod.....	32	93	5,800
4. Holston Synod, Tennessee.....	7	18	1,200
5. Synod of Indiana.....	14	16	2,500
6. Synod of Wisconsin.....	21	45	5,000
7. German Synod of Iowa.....	37	50	4,000
8. Synod of Minnesota.....	10	15	1,500
9. Buffalo Synod.....	23	30	4,000
10. Franckean Synod.....	26	31	3,100
11. Mississippi Synod.....	7	11	2,000
12. Scandinavian Augustana Synod.....	31	25	5,100
Total.....	471	784	79,200

Grand Total—1,346 Ministers, 2,446 Congregations, and 245,026 Communicants.

PERIODICAL PUBLICATIONS.

ENGLISH.

1. The Lutheran Observer, (weekly,) Baltimore, Md. F. R. Anspach, D. D., and B. Kurtz, D. D., LL. D., Editors. T. Newton Kurtz, General Business Agent.
2. The Missionary, (weekly,) Pittsburg, Pa. Rev. W. A. Passavant, D. D., Ed.
3. The Lutheran and Home Journal, (semi-

monthly,) Philadelphia. Edited by a Committee of Clergymen.

4. The Lutheran Standard, (semi-monthly,) Columbus, O. Rev. D. Worley, Editor.
5. The Lutheran Sunday-School Herald, (monthly,) by the Lutheran Board of Publication, Philadelphia. Rev. M. Sheeleigh, Editor.
6. The Evangelical Review, (quarterly,) Gettysburg, Pa. W. M. Reynolds, D. D., and Prof. M. L. Stoever, Editors.

GERMAN.

1. Der Lutherische Kirchenbote, (semi-monthly,) Selinsgrove, Pa. Rev. P. Anstadt, Editor.
2. Der Lutherische Herold, (semi-monthly,) New York. H. Ludwig, Ed.
3. Die Lutherische Zeitschrift, (semi-monthly,) Allentown, Pa. Rev. S. K. Brobst, Editor.
4. Der Lutheraner, (semi-monthly,) St. Louis, Mo. Rev. C. F. W. Walther, Editor.
5. Informatorium, (semi-monthly,) Buffalo, N. Y. Rev. J. A. A. Grabau, Ed.
6. Die Illustrierte Abendschule, (semi-monthly,) St. Louis, Mo. Rev. C. Diehl, Editor.
7. Die Lutherische Kirchen-Zeitung, Columbus, Ohio. Committee of Clergymen, Editors.
8. Jugend Freund, (monthly,) Allentown, Pa. Rev. S. K. Brobst, Editor.
9. Missions Blätter, (monthly,) Allentown, Pa. Rev. S. K. Brobst, Editor.
10. Lehre und Wehre, (monthly,) St. Louis, Mo. Rev. C. F. W. Walther, Ed.
11. Historisches Zeitblatt, (monthly,) Buffalo, N. Y. C. Baer, Editor.
12. Kirchenblatt, (monthly,) Galena, Ill. Rev. G. Groszman and Rev. G. Fritschel, Editors.

SWEDISH.

1. Hemlandet, (semi-monthly,) Chicago, Ill. Rev. T. N. Hasselquist, Ed.
2. Det Rætta Hemlandet, (monthly,) Chicago, Ill. Rev. T. N. Hasselquist, Editor.

NORWEGIAN.

1. Norsk Lutherisk Kirke Tidende, (semi-monthly,) Leland, Ill. Committee of Clergymen, Editors.
2. Kirkelig Monedstidende, (monthly,) Madison, Wis. Rev. A. Andrewsen, Ed.
3. Kirkelig Tidende, (monthly,) Mission Point, Ill. Rev. P. J. Rosmussen, Ed.

LITERARY AND THEOLOGICAL INSTITUTIONS,

SUSTAINED BY CHURCHES IN CONNECTION WITH THE GENERAL SYNOD OF THE EVANGELICAL LUTHERAN CHURCH IN THE UNITED STATES.

THEOLOGICAL SEMINARIES.

- I. HARTWICK SEMINARY, Otsego Co., N. Y. Founded 1816.

Faculty—Rev. L. Sternburg, A. M., Principal. G. B. Miller, D. D., Professor of Christian Theology.

- II. SEMINARY OF THE GENERAL SYNOD, Gettysburg, Pa. Founded in 1825.

Faculty—S. S. Schmucker, D. D., Professor of Didactic and Polemic Theology,

Homiletics and Church Government. C. P. Krauth, D. D., Professor of Biblical and Church History, Hebrew, Biblical Exegesis and Pastoral Theology. C. F. Schaeffer, D. D., Professor of New Testament Exegesis, Hermeneutics and Catechetics.

- III. SEMINARY OF SOUTH CAROLINA, Newberry, S. C. Founded in 1830.

Faculty— ———, Professor of Biblical Literature and Exegetical and Didactic Theology. ———, Professor of Ecclesiastical History, Homiletics and Pastoral Theology. John Bachman, D. D., LL. D., Lecturer on the Connection between Science and Revelation.

- IV. THEOLOGICAL DEPARTMENT OF WITTENBERG COLLEGE, Springfield, Ohio. Founded in 1845.

Faculty—Samuel Sprecher, D. D., Professor of Christian Theology.

- V. THEOLOGICAL DEPARTMENT OF ILLINOIS STATE UNIVERSITY, Springfield, Ill. Founded in 1853.

Faculty—S. W. Harkey, D. D., Professor of Christian Theology.

- VI. THEOLOGICAL DEPARTMENT OF THE MISSIONARY INSTITUTE, Selinsgrove, Pa. Founded in 1859.

Faculty—B. Kurtz, D. D., LL. D., Superintendent and Professor of Theology and Church Government. H. Ziegler, D. D., Professor of Hermeneutics and Exegesis, Natural, Apologetic, Catechetical and Didactic Theology, and Homiletics. Rev. S. Domer, M. A., Professor of Church History.

COLLEGES.

- I. PENNSYLVANIA COLLEGE, Gettysburg, Pa. Founded in 1832.

Faculty and Instructors—H. L. Baugher, D. D., President and Professor of Mental and Moral Science. M. Jacobs, D. D., Professor of Chemistry, Mathematics and Mechanical Philosophy. M. L. Stoeber, A. M., Professor of Latin Language and Literature, History and Political Economy. Rev. F. A. Muhlenberg, A. M., Franklin Professor of Ancient Languages. C. F. Schaeffer, D. D., Professor of German Language and Literature. H. S. Huber, M. D., Lecturer on Anatomy and Physiology. W. V. Gotwald, A. B., and J. F. McCreary, A. B., Tutors in Preparatory Department.

- II. WITTENBERG COLLEGE, Springfield, Ohio. Founded in 1845.

Faculty and Instructors—Samuel Sprecher, D. D., President and Professor of Mental and Moral Science. Rev. M. Diehl, A. M., Professor of Ancient Languages. Rev. H. R. Geiger, A. M., Professor of Mathema-

tics and Mechanical Philosophy. Rev. I. Sprecher, A. M., Professor of History and Principal of the Preparatory Department. G. S. Sprecher, A. B., Tutor.

III. ILLINOIS STATE UNIVERSITY, Springfield, Ill. Founded in 1853.

Faculty and Instructors—W. M. Reynolds, D. D., President and Professor of Mental and Moral Science. S. W. Harkey, D. D., Professor of the German Language, &c. Rev. B. C. Suesserott, A. M., Professor of the Latin and Greek Languages. L. H. Croll, A. M., Professor of Mathematics and Natural Philosophy. A. R. Dodds, Tutor.

IV. ROANOKE COLLEGE, Salem, Va. Founded in 1854.

Faculty and Instructors—D. F. Bittle, D. D., President and Professor of Intellectual and Moral Science. S. Carson Wells, A. M., Professor of Mathematics and Natural Philosophy. Rev. W. B. Yonce, A. M., Professor of Ancient Languages and Literature. J. G. Frey, Assistant in Ancient Languages and Principal of the Preparatory Department. Rev. D. A. Cammann, Professor of Modern Languages and Hebrew. Rev. Webster Eichelberger, A. M., Tutor.

V. NEWBERRY COLLEGE, Newberry, S. C. Founded in 1858.

Faculty and Instructors—Rev. J. P. Smelt-

zer, A. M., President and Professor of Mental and Moral Science. Rev. J. W. Schreckhise, A. M., Professor of Latin and Greek. G. F. Pifer, A. M., Adjunct Professor of Ancient Languages. Robert Garlington, A. M., Professor of Mathematics and Mechanical Philosophy. O. B. Moyer, M. D., Professor of Chemistry, Mineralogy and Geology. J. Bachman, D. D., LL. D., Lecturer on Natural History. Rev. J. W. Baily, Principal of the Preparatory Department.

VI. NORTH CAROLINA COLLEGE, Mt. Pleasant, N. C. Founded in 1859.

Faculty—Rev. D. H. Bittle, A. M., President and Professor of Mental and Moral Science. Rev. L. A. Bikle, A. M., Professor of Mathematics. Rev. G. F. Schaeffer, A. M., Professor of Ancient Languages and Literature.

VII. IOWA COLLEGE, Albion, Marshall Co., Iowa. Founded 1860.

Faculty—Rev. A. M. Geiger, A. M., President and Professor of Mental, Moral and Natural Science. T. W. Tucker, Professor of Mathematics and Mechanical Philosophy.

VIII. COLORADO COLLEGE, Columbus, Texas. *Faculty not yet organized.*

CONGREGATIONAL CHURCHES IN PORTAGE AND SUMMIT COUNTIES, OHIO.

BY REV. JOHN C. HART, RAVENNA, OHIO.

(Continued from p. 37.)

NORTHFIELD is No. 5, 11th range. Population in 1850, 1,474; in 1860, 1,350. About half the people are from Pennsylvania, and half from New England and New York.

The Church was organized—a Plan of Union Church—by Rev. Messrs. Caleb Pitkin and John Seward, Nov. 9, 1843. After the excinding of the Western Reserve Synod, by the General Assembly, in 1837, this Church withdrew from the (N. S.) Presbytery of Portage, and became connected with the (O. S.) Presbytery of Wooster. The following persons have ministered to the Church, in the order of their names, and for nearly the length of time specified; but precise dates are wanting.

Rev. Caleb Pitkin, s.s., four years; Mr. Wm. R. Graham, licentiate, three years; Rev. C. J. Abbott, two years; Mr. Crittenden, licentiate, six months; Rev. John Andrews, p., 1846 to 1855; Rev. William Campbell, the present pastor, became s.s. Oct. 1, 1855, and was installed March, 1858.

When the Presbyterian portion formed a strictly Presbyterian Church, and united with the Presbytery of Wooster, the Congregational portion were, by their own request, dismissed, and were organized as a Congregational Church, in connection with Portage Presbytery. It was feeble at first, was reduced by emigration, and never had a pastor. It continued to about 1845, when it was dissolved by a com-

mittee of Presbytery, and the members recommended to adjacent churches.

Besides these organizations, there is a United Presbyterian Church, the largest in the town, a Methodist, and a Freewill Baptist, Church. A Congregational, and a Close Communion Baptist, Church, have become extinct. Six churches in a population of 1,474.

RICHFIELD is No. 4, 12th range. Population in 1850, 1,268; in 1860, 1,060,—the greater part of whom are of New England origin; half from Litchfield Co., Ct.

The First Congregational Church was organized May 15, 1818, by Rev. Messrs. William Hanford and John Seward, with eleven members—ten from Connecticut, and one from Massachusetts. Rev. Israel Shaler commenced preaching in 1820; was installed in 1821, and dismissed Aug. 17, 1830. Rev. Noah Cook was s. s. during 1831. Rev. Isaac Shaler, in 1832, nearly a year. In November, 1832, Rev. Horace Smith became s. s., and so remained sixteen years. In 1849, Rev. Stephen C. Leonard became s. s., and continued till June, 1853. From April, 1854, to May, 1859, Rev. Horace Smith was s. s. In Dec., 1859, Rev. Reuben Hatch became s. s., and continues to this time.

The Church at its organization became connected with Portage Presbytery by unanimous vote. By the formation of Presbyteries it was afterward connected with Huron and Cleveland Presbyteries. In April, 1837, it became connected with the "General Association of the Western Reserve." In June, 1840, the connection of the Church with this body was dissolved. In June, 1853, it united with the Puritan Conference, with which it still continues. All these changes were made by unanimous vote.

There have been ten years since the organization of the Church, in which there were no additions. In 1828, there was a revival, in which the pastor, Mr. Shaler, was assisted by Rev. Joseph A. Pipoon,

as the fruit of which 17 were admitted to the Church; of whom 14 live, or have died, as Christians. Three have left the place. In 1831, there was what was called a great revival, in connection with a four days' meeting; 29 were admitted to the Church on profession of faith, and 2 by letter. Of these 31, 14 forsook the faith. This was a revival of special effort and labor. In 1832, 12 were received on profession, 1 by letter; 2 have since forsaken the Church. There were no extra services. In 1836, 18 were added by profession, 4 by letter. Mr. Smith was aided by pastors in the region. In 1838, 22 were received on profession, 9 by letter; of these, 31, 22 have lived or died in the faith, and 9 departed from it. This revival occurred in connection with a protracted meeting.

The number at organization was 11; since added, by letter, 82, by profession, 129; total, 222.

The Church has not been agitated by any serious controversies. The present number of members is 60, of whom 16 are absent, 44 present—12 males, 32 females. The congregations are not large, the house being seldom filled. There is, besides, a Methodist society. The population here changes much more rapidly than that in New England.

TWINSBURG is No. 5, 7th range. Population in 1850, 1,281; in 1860, 1,138. The people came from New England, the largest number from Killingworth, in Connecticut. The Church was organized by Rev. Messrs. Wm. Hanford and John Seward, missionaries of the Connecticut Society. Thirteen members united in the organization, Aug. 23, 1822.

The Rev. Mr. Seward, Rev. Samuel Hale and Rev. Samuel Bissel, supplied the Church with frequent preaching.—Rev. Samuel Bissel was ordained pastor April 30, 1823; dismissed Sept. 2, 1835. Mr. Bissel was absent about two years, acting as pastor of the Church in Edinburg. He returned in 1837, and took

charge of a part of the Church, which was divided, on the 11th of June, 1837. He continued to minister to the seceding portion of the Church till it was reunited, in 1843, with the old Church. Rev. E. Ward and — Chapin preached to the remainder during the separation. On the 3d of May, 1843, the Church became reunited. Rev. Robert C. Learned was ordained pastor, Sept. 26, 1843; dismissed April 5, 1846. Rev. Horace W. Palmer was ordained April 5, 1848; dismissed April 5, 1852. Rev. J. H. Scott was ordained pastor, Nov., 1853; dismissed April 5, 1859. George E. Pierce, D.D., and Prof. Henry B. Horsford supplied the pulpit till the spring of 1861, when the present pastor, Rev. Sidney Bryant, commenced his labors, and was installed pastor Nov. 21, 1861.

The Church was connected with Presbytery from the time of its organization,

to April 19, 1861, when it withdrew, and united with the Puritan Conference in June following.

Seasons of unusual religious interest have occurred at sundry times, resulting in additions as follows: In 1828, 9 united on profession; in 1831, 33; in 1834, 27; in 1843, 22; in 1858, 9; in 1861, 13. There have been usually conversions in Mr. Bissel's school, the subjects of which did not unite with this Church. I have not been able to ascertain the whole number who have been admitted. Present number, (Jan. 1860,) 102.

Of the controversy which divided the Church, I do not propose to speak. It is now happily united, and in a condition to enjoy a healthful growth.

There are a Methodist Church, with a Freewill Baptist, and regular Baptist churches in the town.

S O N N E T.

GRAND Dieu, tes jugemens sont remplis d'équité,
Toujours tu prends plaisir à nous être propice.
Mais j'ai fait tant de mal que jamais ta bonté
Ne me pardonnera sans blesser ta justice.

Oui, mon Dieu, la grandeur de mon impiété
Ne laisse à ton pouvoir que le choix de supplice :
Ton intérêt s'oppose à ma félicité,
Et ta clémence même attend que je périsse.

Contente ton désir puisqu'il t'est glorieux,
Offense-toi des pleurs qui coulent de mes yeux.
Tonne, frappe, il est temps ; rends-moi guerre pour guerre.
J'adore en périssant la raison qui t'aigrit.
Mais dessus quel endroit tombera ton tonnerre,
Qui ne soit tout couvert du sang de Jésus Christ ?

Desbarreaux.

CONFESSIONS OF FAITH.

BY REV. EDWARD W. GILMAN, BANGOR, ME.

It was a remark of Cotton Mather, in his day, that if the Protestants have been, by the Papists, called *Confessionists*, the Protestants of New England have, of all, given the most laudable occasion to be called so. It was once (he says,) an unrighteous and injurious aspersion cast upon the churches of New England, that the world knew not their principles; whereas they took all the occasions imaginable to make all the world know that in the doctrinal part of religion, they have agreed entirely with the Reformed Churches of Europe.¹ It is proposed in this article to bring together some facts respecting the history and use of confessions or creeds in Congregational churches, and in other denominations.

The Church of England has its thirty-nine "Articles of Religion," which, since 1571, have been a part of the law of the realm. These are substantially the same with the forty-two articles prepared by Cranmer, whose use was ordered by Edward VI., in 1553, and are closely allied to some of the Continental Confessions.² The Convocation at Dublin, in 1615, adopted one hundred and four articles,³ which remained in force until 1634, when they were set aside, and the articles of the Church of England were received in their room.⁴ The same formulas, with slight modifications, were adopted by the Protestant Episcopal Church in the United States, in 1801,⁵ and a part of them form the Articles of Religion of the Methodist Episcopal

Church, with some additions and alterations.⁶

The Assembly of Divines at Westminster, in 1643, spent ten weeks in the early part of their session in amending the Articles of the Church of England, and newly modeled fifteen of the thirty-nine;⁷ their attention was then called to other matters, and after a long interval, to satisfy the Scotch commissioners, it was determined to form a new Confession of Faith. The titles of the thirty-two chapters were accordingly prepared and assigned to sub-committees, who reported progress from time to time, until the Confession was completed. The *doctrinal* part of the Confession was approved by the English Parliament and published by their order, but the chapters relating to *discipline* were recommitted and finally laid aside. The *whole* Confession, however, with the proofs, was at once approved by both the General Assembly and the Parliament of Scotland, as the established doctrine of the Scotch Church,⁸ by which it is retained to the present day. The seceders in Scotland adhere to the same standards. The Presbyterian churches in Ireland, Nova Scotia, Canada, and the United States, have adopted these formulas of belief; and not only the Congregationalists of England and New England, but also the Particular Baptists of England have made the Confession of the Westminster Assembly substantially their own.

In New England three general Councils, convened by legislative authority, are referred to as having given public expression to the belief of the Congregational churches. The Synod which met

¹ *Magnalia*, Book v., Part I, §§ 1, 3.

² See Herzog's *Encyclopedia*, Art. Anglican Ch., and England. Neal, *History of Puritans*, Part I., chap. iv.

³ Neal, Appendix, No. 6.

⁴ Neal, Part II., chap. ii.

⁵ *Book of Common Prayer*.

⁶ *Doctrines and Discipline*.

⁷ Neal, Part III., chap. ii., and Appendix, No. 7.

⁸ Neal, Part III., chap. viii.

at Cambridge, in 1648, having perused "with much gladness of heart and thankfulness to God, the Confession of Faith published of late by the reverend assembly in England," by unanimous vote pronounced it very holy, orthodox, and judicious in all matters of *faith*, and gave it their free and full consent for substance.⁹

A general Synod of the New England churches, which met at Boston in 1680, approved and consented to the Savoy Confession which had been adopted in 1658, by representatives of the Congregational churches in England. This Confession differs from that of the Westminster divines "only in the omission of the chapters on Church discipline, and in some unimportant variations in respect to doctrine."¹⁰

In 1708, another Synod, convened at Saybrook, by direction of the General Assembly of Connecticut, unanimously agreed to commend the Boston Confession of 1680 to the General Assembly, for their public testimony thereto as the faith of the churches of the Colony;¹¹ at the same time expressing the opinion that it was sufficient for a Church to "acknowledge the Scriptures to be the word of God, the perfect and only rule of faith and practice, and own either the doctrinal part of those commonly called the Articles of the Church of England, or the Confession or Catechisms, shorter or larger, compiled by the Assembly at Westminster, or the Confession agreed on at the Savoy, to be agreeable to the said rule."¹²

The Episcopal Church in this country has, as we have seen, its Articles of Religion; but in its daily worship it makes no formal use of them, but recites a briefer Creed, either the Apostles' or the Nicene. Candidates for confirmation are not required to assent to the Articles, but must say the Creed, and be able to answer the questions of the Catechism. In the ordi-

nation service, however, priests promise "always so to minister the *doctrine* and sacraments," as "this Church hath received the same;" and the bishops "promise conformity and obedience to the *doctrine*, discipline and worship" of the Church.

Nor does the discipline of the Methodist Church enjoin upon its members a formal assent to its articles. Adults at baptism are required only to assent to the Apostles' Creed. Candidates for admission are examined by the minister in charge, before the Church, as to the correctness of their faith. Ministers coming from other churches must show their agreement with them in doctrine; and if any preachers hold or disseminate doctrines contrary to the articles of religion, they are to be dealt with as in a case of immorality.

The various branches of the Presbyterian Church have, besides their Confession, their Catechisms and the Apostles' Creed. For admission to the communion, however, "the book" does not prescribe precise conditions. Ruling elders, deacons, evangelists and pastors, at their ordination, as well as licentiates, profess to receive and adopt the Confession of Faith as containing the system of doctrine taught in the Scriptures. From chap. ix. of the *Directory for Worship*, it would appear that only unbaptized persons make a public profession of their faith in the presence of the congregation; and that baptized children are admitted by the session after examination as to their knowledge and piety. This distinction, however, is not always made, and for membership, assent is required to a brief summary of truth, which varies with different churches of the same presbytery. In six manuals before us, we find as many different formulas of confession; the shortest of them, (that of Madison Square Church, N. Y.,) is comprised in five articles and about twenty lines. One Presbyterian Church in Rochester, N. Y., (St. Peter's) employs for this purpose the Apostles'

⁹ *Congregational Order*, p. 77.

¹⁰ *Cong. Order*, pp. 76, 158; Neal, Part IV., chap. III.

¹¹ Trumbull, *Hist. of Conn.*, i: 509.

¹² *Heads of Agreement*, VIII.

Creed, which is recited by the candidates for baptism, together with the minister and the Church. Another form follows for the reception of baptized persons to the fellowship of the Church, which however involves no further confession.

The usages of Congregational churches in respect to creeds are various. It is very common at the present day to require a public assent to the Articles of Faith from all candidates who do not bring letters of recommendation from other churches, whether they are to be baptized or not. The candidates stand before the pulpit, on the Lord's day, in the presence of the congregation, and indicate their agreement with the Confession which is read to them. Sometimes each Article begins with the formula, "You believe," as in Bowdoin St. Church, Boston; sometimes with the expression, "We believe," as in the First Church, Hartford; sometimes the expression, "We, as a church," is used. Sometimes a *subscription* to the Articles and Covenant, as well as a public acknowledgment, is required, as in the Broadway Tabernacle Church, New York. Again, as at the Park Street Church, the subscription is required, but only the Covenant is publicly assented to. In the First Church of Cambridge, the Articles, which are taken substantially from the Boston Confession of 1680, are not read publicly, but the "Form of Admission" contains this question: "Having carefully examined, and fully assented to the creed of this Church, as set forth in its printed Confession, do you now publicly and solemnly profess your entire and cordial belief in each and every article of it?" In Hopkinton, the reading of the Confession in public seems to have been given up between 1843 and 1856, but none are propounded till they have assented to the Articles. The Congregational Church in Dubuque, Iowa, has its Articles of Faith, but for membership, one is only required to assent to an abridged Confession of Faith. The Plymouth Church, of Rochester, also has two creeds, one identical

with that of the General Association of New York, the other, "An Abstract of the Confession of Faith, to be used in the public admission of members." The First Church in Northampton has in its Church Book both the Apostles' Creed, and a Confession of recent date. That of the Vine St. Church, Roxbury, has the Apostles', the Nicene, and the Athanasian, beside its own.

This diversity of present usage gives interest to an inquiry into the ways of the fathers. How did they make confession of their faith? To what extent and for what end did they employ public formulas of doctrine? Says Cotton Mather, "It is true that *particular churches* in the country have had their confessions by themselves, drawn up in their own forms.

It is also true that few learned men have been admitted as members of our churches, but what have, at their admissions, entertained them with notable confessions of their own composing."¹³

At this day, a "profession of faith" is generally made by assenting to the standard articles of belief adopted by some Church; but we are not to carry *this* signification of the phrase backward two hundred years. Even in this century, as at Fitzwilliam, N. H., it has been customary for the candidate for Church membership to present a written statement of his doctrinal belief, and of his religious experience, to be read to the Church as his profession. This public *individual* confession, in distinction from an assent to a common formula, was characteristic of the earlier Congregational churches. And there is reason to suppose that it was required, not so much as a test of orthodox belief, as for an open avowal of Christian experience. It was a profession of "repentance and faith;" and the usage of requiring this, was in direct opposition to the theory and practice elsewhere prevalent, of considering Church membership to be gained by simple residence within the limits of a

¹³ *Magnalia*, Book V., P. 1, § 3.

parish. Our fathers did not regard it sufficient for one to say the commandments and the catechism; beside this, he must confess his trust in Christ: a Church must consist of 'particular,' 'faithful persons;' 'faith in the heart' is not enough, for it is invisible; 'cohabitation' is not enough, for 'atheists and infidels may dwell together with believers;' 'saints, by calling, must have a visible union among themselves' to become a particular Church.¹⁴

At the organization of the Church in England, in 1616, by Henry Jacob, the brethren "having observed a day of solemn fasting and prayer for a blessing upon their undertaking, towards the close of the solemnity *each* of them made open confession of their faith in our Lord Jesus Christ, and then standing together they joined hands, and solemnly covenanted with each other.... The same year Mr. Jacob published a protestation or confession in the name of *certain Christians*, showing how far they agreed with the Church of England, and wherein they differed, with the reasons of their dissent drawn from Scripture."¹⁵ So, in 1617, Robert Cushman and John Carver were the bearers of "Seven Articles which the Church of Leyden sent to the Council of England to be considered of;" the first of which expresses assent to the doctrines of the Church of England, and the second a persuasion of their practical efficacy and a desire to maintain communion with churchmen.¹⁶

The first Church founded in New England, was that formed at Salem, in 1629. For this, both a Confession of Faith and a Church Covenant were prepared, and thirty copies transcribed for the use of the original members. These were printed in 1665, as "A Direction for a public profession in the Church Assembly after private examination by the Elders," and were reprinted in the *Congregational*

Year Book for 1857.¹⁷ Still the usage in that Church *seems* to have been variable. Mather says: "Some were admitted by expressing their consent unto their confession and covenant; some were admitted after their first answering to questions about religion, propounded unto them; some were admitted when they had presented in writing such things as might give satisfaction unto the people of God concerning them; and some that were admitted, orally addressed the people of God in such terms as they thought proper to ask their communion with; which diversity was perhaps more beautiful than would have been a more punctilious uniformity."¹⁸ This is confirmed by an extract from the Church record of July 29, 1677. "Mr. Lindall having stood propounded above a month, was admitted unto Church membership, with consent of the brethren, on the Lord's day, after the sermon. He expressing he had not *an audible voice*, gave in a *paper* containing his profession of *faith and repentance*, desiring it to be read for him, which was done by the pastor."¹⁹

But the creed of the Salem Church was exceptional. What other Church can we find founded upon a formula of faith, prior to 1668? After describing the organization of that at Watertown, in 1630, Mather says, (without giving dates,) "In *after time*, they that joined unto the Church subscribed a form of the covenant somewhat altered, with a Confession of Faith annexed unto it."²⁰ The accounts given of the forming of churches at Cambridge and Woburn, in 1636 and 1642,²¹ make no mention of formulas. In the former case, the "ancient ministers" advise the brethren to "make confession of their faith, and declare what work of grace

¹⁷ Page 167. See Felt, I. 116; and *Cong. Dictionary*, pp. 130, 131.

¹⁸ *Magnalia*, Book I., chap. iv., § 7.

¹⁹ Quoted by Rev. Samuel Sewall, in *Am. Quar. Register*, xii: 237.

²⁰ *Magnalia*, Book III., Part 2, chap. 4, § 6.

²¹ Felt, *Ecclesiastical History of New England*, I: 239, 474. *Quar. Reg.*, xii: 236; iv: 210.

¹⁴ See *Cambridge Platform*, chap. iv.

¹⁵ Neal, Part II., chap. ii.

¹⁶ Palfrey's *History of New England*, I. 150.

the Lord hath wrought in them;" in the latter, "the persons entering into covenant, relate their spiritual experience, state the doctrines of their creed, and are questioned, as need seems to require, by members of the council." In Dorchester,²² 1636, the council found most of the candidates defective in religious experience, though they gave proof of their gifts and "made a confession of their faith, which was approved."

Neither the Church organized at Charlestown, in 1630, and soon moved to Boston, nor that formed in 1632, seems to have had a creed.²³ John Cotton joined the former by making a profession of his views; but requested for his wife, that instead of being put to make open confession, she might be examined privately; whereupon she was asked if she assented to the confession made by her husband.

About the year 1637, clergymen in England sent to their brethren in Massachusetts a series of questions concerning their views and customs.²⁴ In answer to the question whether "a public profession of their faith concerning the Articles of Religion" is required for admission to the Church, our fathers say, "we hear them speak what they do believe concerning the doctrine of faith. Hereby we would prevent the creeping in of any into the Church that may be infected with corrupt opinions." And when asked whether they have agreed upon, or mean to have a platform of doctrine and discipline, they say it may be lawful and expedient in some cases for churches to compile such a document; but not to impose it on all to the very letter. A few years later, however, (1644) it began to appear desirable to have some confession of doctrine and discipline approved by the churches, and published, for confirming the weak here and stopping the mouths of adversaries abroad,²⁵ and hence the Synod of 1648

and the Cambridge Platform, with its endorsement of the Westminster Confession.²⁶

Some obscurity rests upon the early history and usages of the first churches in the colonies of Connecticut and New Haven. The Church at Windsor was constituted in 1630, at Plymouth, (England.) by persons on the point of embarking for Massachusetts, and was afterwards, in 1636, transplanted again from Dorchester to Windsor. A formula of faith and covenant has been brought to light,²⁷ bearing date Oct. 23d, 1647. This Confession, omitting several doctrines professed at Salem, in 1629, takes up only such truths pertaining to sin and redemption as have a direct connection with the covenant; and its adoption, more than seventeen years after the organization of the Church, in immediate connection with the Synod of June, 1647, which Mr. Warham attended, and about the middle of a pastorate which extended over a period of forty years, is the only thing we can cite from that quarter bearing upon our present subject. The First Church in Hartford was also transplanted from Massachusetts. If it had originally Articles of Faith, they have been lost sight of; but in 1822, it adopted its present "summary of Christian Doctrine and a form of Covenant," (afterwards modified by an address,) to be "publicly read on the admission of members."²⁸ The records

²² The Old South Church, Boston, adopts in full the "Confession of 1680." The Second Church in Attleborough has that, and also another formula. The churches in Windsor, Ct., (West and South,) "early adopted the Westminster Confession of Faith."—*Contributions to Eccl. Hist.*, p. 481. The churches and ministers of Connecticut, in 1703, met in a consociated council, and gave their consent to the Westminster and Savoy Confessions both; and afterwards, several times in public conventions renewed their consent to these articles of faith.—*Cong. Order*, p. 16, and Trumbull's *History of Conn.*, i: 604.

²⁷ Now first published, (p. 168,) in the present number of this *Quarterly*.

²⁸ Published in 1822. These articles were adopted, with some changes, in 1823, by churches in Lisbon, (org. 1766,) and Manchester, Vt., (org. 1784,) and in 1852, in Manchester, Ct.; and also by Hartford South Church, (org. 1669.)

²³ Felt, i: 242.

²⁴ For the brief covenants of these churches, see *Quar. Reg.*, xii: 248, and *New Englander*, viii: 412.

²⁵ Felt, i: 279, 381, 384. See, also, pp. 532, 542.

²⁶ Felt, i: 543, 563, 602.

of the Church of Wethersfield, prior to 1694, are lost, and "no formulas of faith are extant, of a period preceding the last thirty years."²⁹

Churches were formed in New Haven and Milford, in 1639, and in Guilford, in 1643. The records of the Church in Milford contain the Covenant by which the seven original members were joined together, but make no mention of any Articles of belief.³⁰ From Dr. Trumbull's account, (written, indeed, a century and a half later,) it has been supposed that some such formula was used as is current in our day. Speaking of the choice of seven "pillars" in each of the towns just named, he says: "A confession of faith was drawn up, to which they all assented, as preparatory to their covenanting together in Church estate. . . . The confessions of faith contained a summary of Christian doctrine, and were strictly Calvinistic. . . . The other brethren joined themselves to the seven pillars by making the same profession of faith, and covenanting in the same manner."³¹ If such a confession of faith was a test by which the belief of every candidate must be tried, its omission from the Milford record would be unaccountable. If it was offered as an individual avowal of belief, which others might adopt or modify, or set aside for one of their own framing, its omission is perfectly natural. And so in the case of the New Haven Church. Since Dr. Trumbull's day, the original Profession made by John Davenport, one of the seven pillars of that Church, has been discovered and republished. It was not a matter of Church record, but was printed in London, in 1642, as a matter of testimony to the orthodoxy of New England, against reproaches and slanders current in the old country. It begins with the expression, "I believe with all my heart and confess with my mouth," and purports to contain "twenty several heads, as it was drawn from his own copy." And

Dr. Bacon says, in a preface to the reprint,³² "There is no evidence that this Confession of Faith was drawn up to be imposed on all candidates for admission to the Church, or to be used at all as a test of soundness in the faith. It is to be understood as the form in which John Davenport made public profession of his own faith, when he and the six others who had been designated to that service, united in constituting the New Haven Church. The others may have adopted the same form, or they may have had each his own form of sound words."

The First Church of Concord, (1636) and the Old North, of Boston, (1650) are said to have been organized without a formal enumeration of articles of faith.³³ The First Church in Norwich, Ct., (1660) does not appear to have had a formula of doctrine until 1717, when, by formal vote, it renounced the Saybrook Platform. At that time, in connection with the ordination of Mr. Lord, a Confession of Faith very briefly drawn up was assented to by him and the Church.³⁴

At New Ipswich, a Covenant was drawn up by Mr. Stephen Farrar, and adopted by the Church at its organization and his ordination, (1660.) There was no separate creed, but the Covenant said, "We now declare our serious and hearty belief of the Christian religion, as contained in the sacred Scriptures, the rule of faith and practice, and as it is usually embraced by the faithful in the churches of New England, which is summarily exhibited in the substance of it, in their well known Confession of Faith."³⁵ Here we find traces of a usage, afterwards very common, of referring in a general way to well known formulas of faith, as in harmony with the belief of the Church. This part of the Covenant gave place to a creed, in 1819.

²⁹ *Ancient Waymarks*, New Haven, 1853.

³⁰ *Quar. Reg.*, xii: 235. For the original Covenant of the latter, see Robbins's *History of the Second Church*, p. 209.

³¹ *Manual*, 1830, and H. P. A.

³² *History of New Ipswich*, (1852) p. 170, 178.

²⁹ W. S. C. ³⁰ See *Manual of the Church*, 1855.

³¹ *History of Conn.*, I., chap. 13, p. 237.

The Church at Northampton was gathered in 1661, with a Covenant, but seven years afterwards a Profession of Faith, "consisting of forty-six Articles, or Positions, extracted from God's Holy Word, by their pastor, was, after due and serious consideration, assented unto by the brethren of the Church;" and the same consent was expected from "all adult persons that shall be acknowledged regular and approved members thereof."³⁵ In 1684, the Church at Marblehead was organized with a full Confession in six Articles.³⁶

The Brattle Street Church, Boston, was organized in 1699, without a Creed, and with a Manifesto, (in place of a Covenant,) containing the words, "First of all, we approve and subscribe the Confession of Faith put forth by the Assembly of Divines at Westminster."³⁷

Of the churches organized subsequently to 1700, but a few will be referred to. That at Green's Farms, Ct., organized in 1715, had no Confession of Faith for about a century;³⁸ but in 1822, adopted Articles and a Covenant,³⁹ which had been drawn up in 1791, for two churches at Torrington, by a Council, consisting of Rev. Daniel Brinsmade, Ammi R. Robbins, and Samuel J. Mills.⁴⁰

The Old South Church, Worcester, (organized in 1716,) adopted a Covenant in 1746, promising to use both the Westminster catechisms in the instruction of children and servants. Under the ministry of Mr. Austin, about 1790, a Confession and a new Covenant were introduced; but "it does not appear from the records extant that the Church had adopted any Articles of Faith at any previous period of its history."⁴¹

The South Church in Dedham, organized in 1736, had a form of Confession of

Faith and Covenant, "subscribed by the original members," and another form "read on the admission of members from the time the Church was embodied until August, 1815,"⁴² when a new form was adopted.

The Church in Franklin, Ms., was organized in 1738; but during the whole period of Dr. Emmons's connection with it as a member and pastor, it had "no more explicit avowal of doctrine" than this: "Whereas there are different apprehensions in the minds of great and wise men, even in the doctrinals of religion, we do declare our consent to the New England Confession of Faith, apprehending, in our judgment and conscience, that it is agreeable to the Holy Scriptures."⁴³

In 1759, a Church was formed in Yale College, with a Confession "equally short and simple" with another introduced there by President Dwight, in 1795, which latter is still in use, and scarcely fills a dozen lines.⁴⁴

The Second Church in Norwich, Ct., had a Confession in ten Articles, which "was publicly read and assented to by those who signed the Covenant," at its organization in 1760.⁴⁵

The Church at Princeton, Ms., (organized in 1764,) retained till about 1810, a Covenant which has this formula of belief: "You declare your firm belief in the infinite and eternal God, Father, Son, and Holy Ghost; and that the Scriptures are of divine original, and contain our whole duty, respecting both our faith and practice."⁴⁶

At Fitchburg, (1768) "there were no Articles of Faith distinct from the Covenant of the Church," prior to 1798.⁴⁷

The "Reforming Synod" (Boston, 1769) recommended that none be "admitted to the communion without making a personal

³⁵ Cong. Quarterly, Vol. iii: p. 170-7.

³⁶ Manual, 1837.

³⁷ Quar. Reg., xli: 239.

³⁸ Contributions to Ecc. History of Conn., p. 394.

³⁹ Published in 1829.

⁴⁰ Historical Notice of Torrington Church, 1852.

⁴¹ Manual, 1854. See, also, *Life of Dr. Samuel Worcester*, i: 163.

⁴² Published in 1827.

⁴³ Prof. Park's *Memoir of Emmons*, p. 47.

⁴⁴ Prof. Fisher's *Commemorative Discourse*, p. 27.

⁴⁵ Dr. Bond's *Historical Discourse*, p. 65.

⁴⁶ *Panoplist*, 1817, p. 269.

⁴⁷ *Life of Worcester*, i: 193.

and public profession of their faith and repentance, either verbally or in some other way."⁴⁸

In Berlin, Ct., "thirty-eight male members signed a Confession of Faith and Covenant," and became a Church in 1775.⁴⁹

The Church organized at Winthrop, Me., in 1776, had no other Creed than that contained in the Covenant, which, in words almost identical with those quoted above from the Franklin Church, declares assent to "the doctrines as held forth in the Westminster Confession of Faith or Shorter Catechism."⁵⁰

The Church in Augusta, Me., had no Creed, even in its Covenant, for more than twenty years after its organization, in 1794.

In 1798, Dr. Samuel Worcester drew up a Confession of Faith and Covenant, which was adopted by the Church in Fitchburg, of which he was then pastor. Circumstances led to the publication of these papers in 1802,⁵¹ and gave them a circulation in other places. Thus they passed into Maine, where, with some verbal changes, they were adopted in Bangor, First Church, (1811) Hammond Street, (1833) and Central, (1847;) in Holden, (1828) and probably in other neighboring churches; and were also introduced by Dr. Pond, into "A Manual of Congregationalism," recommended by the General Conference of the State to the consideration of the churches.⁵²

Substantially the same articles were adopted by the Brookfield Association, and by most of the churches connected with it, about 1827; and with more or less modifications, they appear in the Manuals of Attleborough, Barre, and Billerica; Pine Street and Essex Street, Boston; Pilgrim Church, Brooklyn; Chelsea, Granby, Gloucester Harbor, Oakham;

Townshend, Vt.; Greenville, (Liberia,) and many other churches.⁵³

Dr. Griffin was the author of the Articles of Faith and Government, and the Form of Admission, adopted at the organization of the Park Street Church, in 1811.⁵⁴ The same Articles were used in the Broadway Tabernacle, previous to 1846,⁵⁵ and in the Old South Church, Reading, after 1851; but the Form of Admission, and especially the Address following the Covenant, has been very widely copied.⁵⁶

A pioneer missionary in Western New York, describing the usages prevailing there from 1800 onward, says that the individuals proposing to unite in Church fellowship "gave their assent to a short confession of faith, or summary of Christian doctrine, read to them by the minister officiating; after which a form of covenant was read by the minister, to which all gave their assent, whereupon they were declared to be a Church of Christ;"

⁴⁸ It is interesting to notice the conformity of this Confession to the order of theological topics adopted by Dr. Emmons for his school. See Prof. Park's Memoir of Emmons, pp. 208, 218, and "An Outline of the Course of Study in the Department of Christian Theology," at Andover, 1822.

⁴⁹ See Memoir of Dr. Griffin, 1: p. 102-6.

⁵⁰ History of Broadway Tabernacle Church, 1846, p. 12.

⁵¹ Considerable portions may be found in the Manuals of Bowdoin Street, and Pine Street, Essex Street and Mt. Vernon churches, Boston; Harvard Church, Brookline; First and Second churches, Cambridgeport; Old South, Worcester, (as modified since 1837;) Hammond Street, Bangor; Lockport, (as modified after 1844;) Bergen, N. Y.; First Cong. Church, Chicago; Plymouth Church, Cleveland; First Church, Hartford; Fourteenth Street Presbyterian, and Madison Square, New York; North Presbyterian, Buffalo; as well as in many others, East and West, and in Dr. Pond's "Manual of Congregationalism."

The Fitchburg formulas had no covenant of the Church responding to that of the candidates; nor was any such response made in Bangor First Church before 1850; nor in Norwich First, prior to 1817, if before 1825; nor in Norwich Second, until 1829. This part of the Covenant in Chicago First, Jackson and Detroit, Mich., and Berlin, Ct., has something in common with that used in Norwich First. Rutland, (Vt.) Consociation, in 1838, recommended that "the Church rise in token of their cordial approbation, while the minister says: We do now publicly declare our reception of you as a member of the Christian Church, in full communion." The Torrington (Ct.) Manual shows no such response in 1852.

⁴⁸ Quar. Reg., iv: 206.

⁴⁹ Manual, 1857. ⁵⁰ Thurston's History, p. 222.

⁵¹ In "Facts and Documents concerning an Ecclesiastical Controversy in Fitchburg." See, also, Life of Worcester, Vol. 1.

⁵² Pages 73-87.

and he gives a specimen of forms then in common use in Congregational and Presbyterian churches.⁵⁷ The Congregational Church in Bergen, N. Y., adopted Articles of Faith and a Covenant which its founders took from Connecticut, in 1807.⁵⁸ They are found, however, to correspond very nearly with the Articles framed for the Church at Clinton, N. Y., in 1791, by Dr. Jonathan Edwards.⁵⁹ The Confession of the Church in Colebrook, Ct., which he also organized in 1795, has very different phrasology.⁶⁰ Neither of the two latter has the form of a covenant on the part of the Church.

The Congregational Church of Lockport, N. Y., was organized in 1838, by Presbyterian ministers, with a constitution adopting the Westminster Confession and Catechisms, "as amended and ratified by the General Assembly of the Presbyterian Church of the United States," and a summary of the same to be propounded to all persons wishing to form a connection with the Church.⁶¹

The facts now presented have been gleaned from a wide field, and a larger induction would not probably change the aspects of this subject, or essentially modify the conclusions which these statements suggest.

1. Various facts indicate that the original design of Congregationalists in framing common formulas of faith, was to bear testimony to the truths of the gospel;⁶² and that sometimes in self-defence.⁶³ In respect to the Savoy Confession, Neal says the Independents petitioned "for liberty to hold a synod, in order to *publish to the*

world a uniform confession of their faith.

. . . The Presbyterians in the Assembly of Divines had urged them to this, and their brethren in New England had done it ten years ago." "Forasmuch as all sects and parties of Christians had published a confession of their faith, they apprehended the world might reasonably expect it from them."⁶⁴

In 1644, the question was raised by commissioners of the colonies "whether the elders may not be entreated seriously to consider of some confession of doctrine to be approved by the churches, and published by consent (till further light) for the confirming of the weak among ourselves, and stopping the mouths of adversaries abroad."⁶⁵ Four years after, the Synod at Cambridge said, "being called on by our godly magistrates to draw up a public confession of that faith which is constantly taught and generally professed amongst us, we thought good to present unto them, and with them, to our churches, and with them, to all the churches of Christ abroad, our professed and hearty assent and attestation to the whole confession of faith (for substance of doctrine) which the reverend assembly presented to the religious and honorable parliament of England; excepting," &c.⁶⁶

So it would seem that the Cambridge Synod meant to make their Confession no less *declarative* than that of the Westminster divines. They were not propounding terms of communion, but promulgating their faith. To the question whether comprehensive systems of theology, like that of the Westminster Confession, *ought* to be proposed for approbation to every one who desires a seat at the Lord's table,

⁵⁷ Hotchkin's *History of Western New York*, p. 30-32.

⁵⁸ *Manual*, 1853.

⁵⁹ *Confession*, &c., 1848.

⁶⁰ *Records*, &c., 1823. ⁶¹ *Manual*, 1839.

⁶² See the Confession of John Field, in Neal, Part I., chap. 5, and that of Henry Jacobs, *ib.* Part II., chap. 2.

⁶³ So, in 1833, "the Cong. Union of England and Wales" published a "Declaration of Faith, Church Order and Discipline," not as a "Test or Creed for subscription," but to disabuse the public mind, and correct misrepresentations of their views.

⁶⁴ Part IV., chap. 3. See, also, in his Appendix, No. XI.: *A Confession of Faith, of so called Anabaptists "published for the Vindication of the Truth and Information of the Ignorant; likewise for the taking off those Aspersions which are frequently, both in Pulpit and Print, unjustly cast upon them,"* 1646.

⁶⁵ Felt, 1: 563.

⁶⁶ *Preface to Cambridge Platform*. Mather says the government had recommended to the Synod a Confession of Faith, "as one thing which the transmarine churches expected of them."

Dr. John M. Mason answers, No. "Because, 1, such was not the *original design* of Protestant Confessions; 2, they were not, *in fact*, terms of communion for private Christians; nor even for the reciprocation of ministerial fellowship; as is plain, from their absolute silence about such a requisition. . . . The Westminster Confession gives not the most distant hint of such a use. The Church of Scotland never imposed it upon strangers; nor upon her own private members; . . . 3, they *cannot* be, in effect, terms of Christian communion."⁶⁷ And he quotes from Prof. William Dunlop, of the University of Edinburgh, who says: "So far as is known to us, there is no act of Assembly, nor even of any inferior Church judicature, establishing the Confession of Faith a term of Christian communion, and appointing ministers to require an assent thereto from Christian parents, in order to their being admitted to all the privileges of Church communion." "Nor can any man, (he says,) so far as we know, allege that he acquainted a minister that he had scruples as to some articles of our Confession, or was of contrary opinion to them, and therefore that he could neither profess his own belief of them, nor engage to educate his child in them, and was therefore denied access to this sacrament."⁶⁸ All this throws light upon the design of the Confessions adopted in New England. They were not imposed as a condition of Church membership, but were a declaration of the common belief, an embodiment of truth in opposition to error, and a standard of "thorough orthodoxy," which is defined by Prof. Shedd to be "thorough accuracy."⁶⁹ So the Saybrook Synod could say: "This Confession of Faith we offer as *our firm persuasion*, well and fully grounded upon the Holy Scripture, and commend the

same unto all, and particularly to the people of our Colony, to be *examined*, accepted, and constantly maintained." And hence candidates for Church membership made a profession of their own faith as of their own repentance, submitting to the consideration of the brotherhood, their experience and their belief.

This function of creeds is illustrated by an Article in the Fitchburg Confession, declaring that "visible believers with their households only, can consistently be admitted to the ordinance of Baptism," and thus bearing testimony against the "half-way covenant,"—an Article not so necessary for a Church in Liberia. So a Church at Constantinople, in 1846, adopted an Article against image worship and the invocation of saints and prayers for the dead.⁷⁰

2. It also appears that in other denominations than the Congregational, creeds have been made a test for office-bearers as a preliminary to ordination. Perhaps this was not the *original* intention of the Westminster divines,⁷¹ but the General Assembly of Scotland, in 1690, directed that "all probationers licensed to preach, all intrants into the ministry, and all other ministers and elders received into communion with us in Church government, be obliged to subscribe their approbation of the Confession of Faith," and in 1700 prescribed the formula with which this was to be done.⁷² The custom of the Episcopalians, the Methodists and the Presbyterians, in this country, has already been stated in this Article. Among Congregationalists, however, while every candidate for the ministry of the word, (not excepting ordained ministers about to be installed,) is expected to make profession of his belief and of his experience, and his motives in entering the ministry, and to be carefully examined in public by the Council, it is *not* common to require his assent to any particular formula of faith.

⁶⁷ *Plea for Sacramental Communion on Catholic principles*, 1816; p. 353.

⁶⁸ *Preface to an Edition of the Westminster Confession*, &c., 2d ed., London, 1724; pp. 191, 193.

⁶⁹ *Bibliotheca Sacra*, xv: 697. *Congregationalism and Symbolism*.

⁷⁰ *Missionary Herald*, 1846; p. 318.

⁷¹ See Neal, Part III., chap. 6, and Appendix IX.

⁷² Dunlop's *Preface*, &c., p. 64.

We note a few *exceptional* cases. At the Old South, Boston, the pastor elect, after receiving a call, is expected to declare his consent to the Confession of 1680, and to become a member of that Church, before the preliminary arrangements for his ordination are completed.⁷³ In the Tabernacle Church, Salem, the pastor elect is expected to sign the Articles before his ordination.⁷⁴ The Church at Essex, say, "We think it necessary that every pastor elect should give the Church a particular account of what God has done for him by a work of grace in his heart, and sign the Articles and Covenant of this Church, before ordination or installation."⁷⁵ So the incumbents of certain *professorships* are required to subscribe to established formulas of doctrine.⁷⁶

3. At the same time there are indications that our churches have fallen into the way of holding up their formulas as a test of membership,—a means of determining who shall and who shall not be received to the privileges of the Church; or at least that their formulas are understood to have this design. Thus, in a sermon before the Maine Missionary Society, in 1856, Prof. Daniel T. Smith says: "As a matter of fact, our churches generally require, as a necessary qualification for admission, an assent to creeds and covenants so framed as to place obstacles in the way of receiving many whose Christian character is unhesitatingly acknowledged;" and in opposing what he considers the prevalent custom, he urges that "the creed of a Church is to be looked upon not so much in the light of a *test*, as of *testimony*; and that its true use consists not in its furnishing a standard, by which to estimate in all cases the character of one who claims to be a follower of Christ, but in its being a means of maintaining in the world those views of truth which it is believed that Scripture

was designed to teach, in distinction from the errors which its language may be perverted to support."⁷⁷

Prof. George P. Fisher, of Yale College, contrasting the Church in that institution with others, says: "The practice of incorporating an entire system of theology into the creeds of our Congregational churches, came into vogue with the dissensions that followed the great revival. Our Church has happily kept clear of this pernicious and unjustifiable custom. While it has properly required of its *teachers*, at their ordination, a full and satisfactory statement of their belief, it has only exacted of its communicants an assent to such articles of faith as lie at the foundation of Christian experience. In this way it has excluded from communion few, if any, real believers. On this catholic and only lawful basis, may it always continue to stand!"⁷⁸

The manuals of the churches, so many of which show that the candidates are expected publicly to avow their belief of every Article of the Confession, without qualification and without explanation, sustain the allegations that our creeds have often been made tests of Christian character.

That this has come about almost unconsciously, is possible; and the process is illustrated by a case at Fitzwilliam, N. H. The Church there was organized in 1771, upon the Cambridge Platform. Until 1813, persons proposing to become members of it presented written statements of their doctrinal belief, which, however, were often general, and might be construed into a rejection of some of the principles of the Westminster Catechism. Then a regular Confession of Faith was adopted, but by so small a majority that its use was subsequently discontinued, and the written confession resumed. In 1823, the Church voted that the *written* confessions be dispensed with, and individuals

⁷³ *Manual*, 1855.

⁷⁴ See *Cong. Year Book*, 1857, p. 165.

⁷⁵ *Manual*, 1841.

⁷⁶ See, e. g., *The Memorial of the Semi-Centennial at Andover*, p. 94.

⁷⁷ Pages 26, 29.

⁷⁸ *Discourse Commemorative of the History of the Church, &c.*, 1858; p. 27.

appear to have been received without presenting any statement of experience or belief. Eighteen months later it was voted to be more explicit in regard to proponents; and to insist on a Confession at the time of being propounded, allowing the proponent to present the Confession adopted in 1813, or *part of it*, as he might choose, as his own. This continued until 1849, when, "in view of the ultimate tendency of such a practice to a lax state of discipline and religious sentiment, it was deemed expedient to adopt a definite system of religious truth drawn from the Word of God, to which candidates should be required to give their assent."⁷⁹

But to make the *formula* a test of worthiness, is a *departure* from the design of those who were instrumental in introducing our present custom. Thus Dr. Worcester says of the Articles introduced at Fitchburg: "It was intended, indeed, that the new form should be used in the future admission of members. Still it was not considered as an absolutely indispensable term of admission that the candidates should consent to every Article in the doctrine of faith. . . . If [after delay] it should appear that the difficulties in his mind, though not fully obviated, do not result from enmity to the truth, but from some other cause, and that he is really a subject of the true Christian temper, the Article in question would be dispensed with, in his favor, and he admitted according to his desire. *For it was never designed to exclude any from our communion who appear to be the real subjects of experimental religion.* This is with us a principle in regard to the admission of members, and this liberal principle was occasionally explained, while the articles of faith were under consideration, and after they were adopted."⁸⁰

4. By the use of the current formulas, a "profession of faith" has become, to a great extent, so far as the publicity of it is concerned, simply a matter of the in-

tellec; the confession of penitence and trust, and hope and love, and joy, is made in private, or at most, to the Church, and not to the world. It does not lack solemnity; sometimes, indeed, the form is too awful for souls coming with all the tenderness of a new-born hope to commemorate their nuptial day; but many forms, both of creed and covenant, are so constructed as hardly to express any of the emotion which we must suppose to be felt by those participating in the service. The Manual of the Allen Street Presbyterian Church, in New York, is *peculiar* in having the *Creed* followed by a *profession* of Christian experience, as well a *Covenant*. St. Peter's Church, Rochester, is peculiar in having the Confession *recited* by the candidates, together with the minister and Church, all standing. Many of the churches which have borrowed from Dr. Griffin's forms, have omitted the sterner parts of his address; but only occasionally we find such a tender and affectionate address as a father might compose when about to open the gates of the fold for his own dear children.⁸¹

5. A natural result of the use to which our Confessions of Faith are put, is their *modification* and *abridgment*, so that the testimony of the churches to the truth is less full than formerly.

The Old South Church, in Boston, retains the full Confession of 1680, but it is not read at the reception of members. The Confession adopted at Northampton, in 1668, has *forty-six* Articles, and fills more than ten closely printed columns of this *Quarterly*.⁸² The Confession adopted by the same Church, in 1860, has *five* Articles, which would fill less than one column.

Alterations of Church formulas may appear necessary when their phrases are obsolescent, or when new errors arise and old errors are forgotten. If they are to be accepted by children and by unin-

⁷⁹ *Confession*, &c. Published 1854.

⁸⁰ *Life of Worcester*, i: 279.

⁸¹ E. g., that of the Church of the Pilgrims, Brooklyn, N. Y.

⁸² Vol. III., p. 169-179.

structed adults, they need to be expressed in simple terms, and to announce facts rather than theories.⁸³ Then it is natural to feel that many Confessions are too full for the use that is made of them;⁸⁴ too obscure and abstract for the catechumens just admitted to the fellowship of the Church; and with this idea they are recast and simplified and abbreviated. This seems to have been the case repeatedly.

But then this result follows, that our testimony to the truth is diminished in the same degree. We read our creeds to the congregations who witness our ceremonial; but we read meager and abridged statements. When we publish our symbols, we seem to be defining terms of com-

munion, not propounding our views of the gospel. The ancient Confessions are little studied, and less explained. The Catechisms have given place to question-books on the Scriptures; and then we throw away many doctrines out of comity to those with whom we differ, that we may co-operate with them in issuing tracts and sustaining colporteurs, forgetful of the heritage which has come down to us, and of the length and breadth of the system of truth whose author is God, and which it is given to us to explore.

This whole subject suggests the inquiry: HOW SHALL OUR CONGREGATIONAL CHURCHES BEAR THE FULLEST AND MOST THOROUGHLY ACCURATE TESTIMONY FOR THE TRUTH AND AGAINST ERROR, WITHOUT IMPOSING UNWARRANTED TERMS OF COMMUNION UPON THE DISCIPLES OF CHRIST? He who solves this question will do great service to the cause of truth.

⁸³ See Dr. J. P. Thompson, on *The Formation of Creeds*, *New Englander*, vol. iv: 265-274.

⁸⁴ Dr. J. W. Alexander says of the Westminster Confession: "Many of its clauses ought to be expunged, as referring to Catholic tenets and peculiar errors from which we are now sufficiently guarded." — *Familiar Letters*, i: 32.

THE BICENTENARY OF NONCONFORMITY.

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WHAT malice has moved tyrants and bigots to associate with the name of BARTHOLOMEW, the pure and guileless Israelite, (the *Nathanael* of John's Gospel,) deeds of treachery and blood worthy of the name of Judas? Not only is the 24th of August marked in the calendar with the bloody memories of St. Bartholemew's Day, 1572,—when Charles IX., spurred on by the infamous Duke of Guise and his own intolerant mother, sought to exterminate the Huguenots by a simultaneous massacre of their leaders throughout France—but that same fatal day is marked again by the ejecting, silencing and impoverishing of two thousand ministers of the Church of England, by the Act of Uniformity of Charles II., which took effect on the feast of St. Bartholemew, 1662. That act prescribed that "every parson, vicar, or other minister whatsoever, shall, before the feast of St.

Bartholemew, which shall be in the year of our Lord 1662, openly and publicly, before the congregation assembled for religious worship, declare his unfeigned assent and consent to the use of all things contained and prescribed in the said book, in these words, and no other:

" 'I, A. B., do hereby declare my unfeigned assent and consent to all and everything contained and prescribed in and by the book entitled 'The Book of Common Prayer and Administration of the Sacraments' and other rites and ceremonies of the Church according to the use of the Church of England, together with the Psalter or Psalms of David, pointed as they are to be sung or said in churches; and the form or manner of making, ordaining, and consecrating of bishops, priests, and deacons.' "

The reaction from the Puritanism of the Commonwealth toward royalty and Episcopacy, was now at its height; and a Parliament, composed of restored Bishops

and resentful Cavaliers, urged on the court in the attempt to make the authority of the Church a perpetual support of the crown. A Convocation had revised the Book of Common Prayer, making it more offensive than ever to men of Puritan scruples, inserting such apocryphal lessons as the story of Bel and the Dragon, and adding new saint's-days and holy-days, the observance of which was sacredly enjoined.

But the Act of Uniformity did not rest in regulations for the conduct of public worship. It enacted that every incumbent in the Church should subscribe the declaration that "it is not lawful, upon any pretence whatever, to take arms against the King; and that I do abhor that traitorous position of taking arms by his authority, against his person, or against those that are commissioned by him; and that I will conform to the liturgy of the Church of England, as it is now by law established." The act also required every one who had taken "the oath commonly called the solemn League and Covenant," to abjure the same; it enacted that "no person shall presume to consecrate and administer the Lord's Supper, before he be ordained a priest by Episcopal ordination, on pain of forfeiting for every offence one hundred pounds;" and that "no form or order of common prayer shall be used in any church, chapel, or other place of public worship, or in either of the universities, than is here prescribed and appointed."

The terms of conformity are summed up by Neal, in the following five points:

"(1.) Re-ordination, if they had not been especially ordained before.

"(2.) A declaration of their unfeigned assent and consent to all and everything prescribed and contained in 'The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church of England, together with the Psalter,' and the form and manner of making, ordaining, and consecrating of bishops, priests and deacons.

"(3.) To take the oath of canonical obedience.

"(4.) To abjure the solemn League and Covenant, which many conscientious ministers could not disentangle themselves from.

"(5.) To abjure the lawfulness of taking arms against the king, or any commissioned by him, on any pretence whatever."

But conformity in these particulars involved other points most offensive to an enlightened conscience; since to follow strictly the Book of Common Prayer in the administration of the sacraments, was to believe in baptismal regeneration; to make the sign of the cross in baptism; to recognize "god-parents," however unchristian their lives; to kneel at the Lord's Supper; to admit scandalous persons to that ordinance, and to sanction many other things which were then regarded as relics of Popery. This act was planned with a view to the ejection from the Church of England of all who were tainted with Puritan sentiments, or with the ecclesiastical liberalism of the Cromwellian period. It is related that when the Lord Chamberlain told the King that he was afraid that the terms of uniformity were so hard that many of the ministers would not comply with them, Bishop Sheldon, afterwards Archbishop of Canterbury, replied, "*I am afraid they will.*" Many of the clergy did too readily comply with these arbitrary requirements; of whom, Orme says, "not a few of them were *jus divinum* Prelatists, in the time of Charles I., took the Presbyterian Covenant under the Long Parliament, submitted to the Independent engagement, and once more assented and consented to an altered Prayer Book, which they had never seen."¹ But about two thousand ministers refused to subscribe; and when we consider that among these were such names as Bates, Baxter, Calamy, Charnock, Philip Henry, Howe, Owen, and many others alike eminent for learning and piety, we may be sure they did not act rashly in relinquishing their livings and posts of usefulness, nor make needless scruples about things indifferent.

Philip Henry, father of Matthew, has

¹ *Life of Baxter*, i: 211.

this entry in his diary against August 24, which he was afterwards accustomed to call "the Black Bartholomew." . . .

"The day which our sins have made one of the saddest days to England, since the death of Edward the Sixth. It was a day famous for two remarkable events happening upon it, and both fatal. The one, that day three score years before, fatal to the Church of France in the massacre of many thousands of Protestants at Paris. The other, fatal to the Dissenting Ministers of England, near upon two thousand, (whereof myself an unworthy one,) who were put to silence on that day, and forbidden to preach the gospel under severe penalties, because they would not, they durst not, sin against God." Again, against Aug. 24, 1663, he quaintly writes, "This day thirty-two years I was born; this day twelve-month I died; that fatal day to the godly, painful, faithful ministers of England, among whom I am not worthy to be remembered. We mourned and prayed before the Lord at W. B.'s house, *if so be there may be hope.*" The issue raised by the act of uniformity was but another form of the issue raised in the reign of Elizabeth, between *liberty of conscience* and the impositions of *human authority* in matters of faith and worship. The two thousand relinquished their livings rather than violate their consciences.

What this fidelity to conscience cost them, Baxter has told us. "Many hundreds of them, with their wives and children, had neither house nor bread; the people they left were not able to relieve them, nor durst they if they had been able, because it would have been called a maintenance of schism or faction. Many of the ministers, being afraid to lay down their ministry after they had been ordained to it, preached to such as would hear them, in fields and private houses, till they were apprehended and cast into jails, where many of them perished."

Another authority from the opposite quarter, quoted by Neal, under the title of "The Conformist's Plea for the Nonconformist," says:

"It is impossible to relate the number of the sufferings, both of ministers and people; the great trials, with hardships upon their persons, estates, and families, by uncomfortable separations, dispersions, unsettlements and removes; disgraces, reproaches, imprisonments, chargeable journeys, expenses in law, tedious sicknesses, and incurable diseases ending in death; great disquietments and frights to the wives and families, and their doleful effects upon them. Their congregations had enough to do, besides a small maintenance, to help them out of prisons, or maintain them there. Though they were as frugal as possible, they could hardly live; some lived on little more than brown bread and water; many had but £8 or £10 a year to maintain a family; so that a piece of flesh has not come to one of their tables in six weeks' time; their allowance could scarcely afford them bread and cheese. One went to plough six days and preached on the Lord's Day. Another was forced to cut tobacco for a livelihood."

This last, however, would be an appropriate penalty for our clerical patrons of the vile weed, who deserve to be ejected from the pulpit, and condemned to a year's service on the confiscated tobacco plantations of Virginia.

The Act of Uniformity which virtually silenced two thousand "godly and painful" ministers of the Word, was followed by a series of more stringent measures, designed to prevent their exercising ministerial functions in private houses, or conducting a religious service under forms other than those of the Church of England, which they had renounced. Thus the famous Conventicle Act of 1664, enacts,—

.... "that if any person above the age of sixteen, after the first of July, 1664, shall be present at any meeting under color or pretence of any exercise of religion, in other manner than is allowed by the liturgy or practice of the Church of England, where shall be five or more persons than the household, shall for the first offense suffer three months imprisonment, upon record made upon oath under the hand and seal of a justice of peace, or pay a sum not exceeding five pounds; for the second offense six months imprisonment, or ten pounds; and for the third offense the offender to be banished to

some of the American plantations for seven years, excepting New England and Virginia, or pay one hundred pounds; and in case they return or make their escape, such persons are to be adjudged felons, and suffer death without benefit of clergy. Sheriffs, or justices of peace, or others commissioned by them, are empowered to dissolve, dissipate, and break up, all unlawful conventicles, and to take into their custody such of their number as they think fit. They who suffer such conventicles in their houses or barns are liable to the same forfeiture as other offenders."

The execution of this act reminds one of the infamy of our own Fugitive Slave Law. What a refinement of cruelty was the provision that, when banished to America, the exiles should not be suffered to enter the Puritan colonies of New England! Neale says of the act:

"This was a terrible scourge over the laity, put into the hands of a single justice of the peace, without the verdict of a jury, the oath of the informer being sufficient. The design of the Parliament was to drive them to despair, and to force them into some real crimes against the government. By virtue of this act, the jails in the several counties were quickly filled with dissenting Protestants, while the papists had the good fortune to be covered under the wing of the prerogative. Some of the ministers who went to Church in sermon time were disturbed for preaching to a few of their parishioners after the public service was over; their houses were broke open, and their hearers taken into custody; warrants were issued out for levying £20 on the minister, £20 upon the house, and 5s. upon each hearer. If the money was not immediately paid, their was a seizure of their effects, the goods and wares were taken out of the shops, and in the country, cattle were driven away, and sold for half their value. If the seizure did not answer the fine, the minister and people were hurried to prison, and held under close confinement for three or six months. The trade of an informer began to be very gainful by the encouragement of the spiritual courts. At every quarter sessions several were fined for not coming to church, and others excommunicated; nay, some have been sentenced to abjure the realm, and fined in a sum much larger than all they were worth in the world."

But notwithstanding the increased disabilities to which they were subjected,

and the cruel instances of persecution in enforcing these acts, many dissenting ministers—of whom Baxter was a prominent example—courageously braved personal danger for the weak and scattered of Christ's flock, who clung to them for instruction and comfort. And when the Plague affrighted most of the clergy of London from their pulpits, not a few of the ejected ministers came forward, in face of death, to preach to their deserted parishes. For this labor of self-denying love, the Court, more fearful of the infection of schism than of the pestilence, rewarded them by the infamous Five Mile Act, which declared that

.... "all such Nonconformist ministers shall not, after the 24th of March, 1665, unless in passing the road, come or be within five miles of any city, town corporate, or borough that sends burgesses to Parliament; or within five miles of any parish, town or place wherein they have since the Act of Oblivion, been parson, vicar, or lecturer, &c., or where they have preached in any conventicle, on any pretense whatsoever, before they have taken and subscribed the aforesaid oath before the justices of peace at their quarter sessions for the county, in open court; upon forfeiture for every such offense of the sum of forty pounds, one third to the king, another third to the poor, and a third to him that shall sue for it. And it is farther enacted, that such as shall refuse the oath aforesaid shall be incapable of teaching any public or private schools, or of taking any boarders or tablers to be taught or instructed, under pain of forty pounds, to be distributed as above. Any two justices of peace, upon oath made before them of any offense committed against this act, are empowered to commit the offender to prison for six months, without bail or mainprize."

But it is not the design of this article to review the history of Nonconformity in the reign of Charles II. It was the repeated conflict between liberty of conscience and the exactions of a narrow and bigoted churchism, lightened, in this period, by a spirit of retaliation against the Puritans, who had humbled the Church of England in the days of their power. The easy, indolent, frivolous, voluptuous king was not personally in-

clined to bigotry; nor would he have persecuted a religious party recently so powerful in the state, had he not been urged to this by political and prelatical advisers, who made his alleged dangers and duties the cover for their own interests. Macaulay thus pithily describes the tone of the new Parliament borne into power upon the first wave of loyal enthusiasm. "A large proportion of the successful candidates were men who had fought for the crown and the Church, and whose minds had been exasperated by the many injuries and insults suffered at the hands of the Roundheads. When the members met, the passions which animated each individual acquired new strength from sympathy. The House of Commons was, during some years, more zealous for royalty than the king, more zealous for Episcopacy than the Bishops." . . . With regard to the ejection, he says: "The dominant party exultingly reminded the sufferers that the Long Parliament, when at the height of power, had turned out a still greater number of Royalist divines. The reproach was but too well founded; but the Long Parliament had at least allowed to the divines whom it ejected a provision sufficient to keep them from starving; and this example the Cavaliers, intoxicated with animosity, had not the justice and humanity to follow."¹ To this influence it was mainly due, that the ecclesiastical polity of Charles II. became even more marked for stringency and intolerance than that of Elizabeth herself. Its acts of oppression were (1) the Corporation Act, (13 Car. II.,) requiring all persons holding office in any city, corporation, town or borough, to subscribe certain strict declarations, and to receive the Lord's Supper according to the rites of the Church of England. (2) The Act of Uniformity, (14 Car. II.) This is given in detail above. (3) The Conventicle Act, (16 Car. II.) This was made more stringent by a second act, (22 Car. II.) The substance of both is given above.

(4) The Five-Mile Act, (17 Car. II.,) already quoted. (5) The Test Act, designed to enforce more strictly the Corporation Act, first enumerated.

The severities toward Nonconformists, which began by the Act of 1662, continued with little intermission for twenty-five years. In 1687, the Declaration of Indulgence, proclaimed by James II., though really designed to favor Papists, brought temporary relief to all dissenters; but it was not till the reign of William of Orange that they began to enjoy a true toleration; and the Corporation and Test Acts were finally abolished so late as the time of George IV.

THE CONGREGATIONAL UNION OF ENGLAND AND WALES propose to celebrate, with appropriate memorial services, the coming St. Bartholemew's Day—the Bicentenary of Nonconformity. In an important sense, the permanent organization of Dissent in England may be said to date from that memorable 24th of August, 1662. For more than a century previous the *Puritans* had been known as a protesting and reforming party within the Church. In the reign of Elizabeth, congregations of *Separatists* had attempted to gain a recognized footing outside the pale of the Establishment—with what success, the record of persecutions and martyrdoms at Bury St. Edmunds, at Norwich, and at Southwark, in London, may testify. Under the Commonwealth the Presbyterian Directory had superseded the Liturgy, to yield in turn to the growing spirit of Independency. But this had been only a spasmodic eruption of religious liberty over the accumulated strata of ecclesiastical laws yet unrepealed. Hence, both by the number and the character of the recusant ministers, and in the circumstances and the consequences of their ejection, Nonconformity, in 1662, marks a new era in the history of religious liberty in England. This was the more significant because it was not the movement of a political party or of a religious sect. The Presbyterians had assented to

¹ History of England, Vol. I., Chap. 2.

the restoration of the crown, and had made overtures for a revision of the Liturgy with a view to the reconstruction of the national Church. Had the Convocation of 1661, that immediately followed the fruitless Conference of Episcopal bishops and Presbyterian divines at the Savoy, made any reasonable modifications in Church order and worship, or even provided for a reasonable latitude of opinion and practice in the Church, the Presbyterians, as a body, might have been won to a permanent alliance with the Establishment. But their *consciences* were outraged, and therefore their best men, in common with their brethren of the Independent churches, determined to suffer all things rather than submit to ecclesiastical impositions and requirements that violated their own sense of right. By the resolute nonconformity of two thousand of England's best ministers—a nonconformity made conspicuous and memorable by the fact that it took effect upon one and the same day, and was participated in by men of various antecedents and sympathies, both political and ecclesiastical—Dissent was fairly organized in England as a power. It is most appropriate, therefore, that Dissenters should magnify St. Bartholomew's Day in their calendar.

Inasmuch as the Nonconformity of 1662 was in no sense a denominational act, but the declaration of a principle, it would seem proper that all Dissenting bodies in England should unite in the observance of its Bicentenary. But for reasons that are not very clear or satisfactory to us upon this side of the water, the Congregational Conference appointed by the Union to make arrangements for this celebration, have declined the proposals of the Baptists for a united commemoration, and have decided that, "for practical purposes, it is desirable for the Congregational body to promote a denominational rather than a combined movement." This movement embraces three leading objects: the erection of a Memorial Hall in London, the creation of lectureships for dis-

seminating the principles of Nonconformity, and the building of chapels—together with cognate denominational schemes. These are all set forth in the following basis:

"That the proposed Memorial Fund be raised by donations, congregational collections, and Sunday School offerings. That donations may be paid either in one amount in 1862, or in three instalments in the course of 1862, 1863, and 1864, and may be appropriated by the donors to any one or more of the following objects—that is to say, either to the erection of the Memorial Hall in London, for the use of the Congregational body, together with the creation of a fund for the endowment of periodical lectures on the principles of Nonconformity and the publication of a literary memorial of Nonconformity, or to any one or more of the following objects:—Chapel extension, British Missions, evangelistic labors, educational agencies, Pastor's Retiring Fund, extinction of chapel debts, the necessary working expenses of the Committee, or any other denominational object that the donor may select. That the money thus subscribed may be expended locally, or be remitted directly to the treasurer of one or more of the institutions selected by the donors, or to the treasurers of the General Committee, to be appropriated by them according to the wish of the subscribers."

As an indication of the spirit of the movement, we may mention that already upwards of \$200,000 have been subscribed toward the Memorial Fund, of which \$135,000 were pledged at a single meeting, where three gentlemen gave each £5,000, (\$25,000,) another gave \$15,000, another \$10,000; four gave each \$5,000, and three gave each \$2,500—making \$127,000 from twelve persons. A few subscriptions upon such a scale would soon establish our Congregational Library, in Boston, upon a permanent foundation, and enable the Congregational Union to aid hundreds of churches in erecting houses of worship and in providing libraries for pastors. In England, it is true, Congregationalists have important political interests to consult, as a denomination; and so long as the Establishment remains, they will have to do battle

for religious liberty—since the privilege of dissent is by no means identical with religious freedom; and therefore the need of unity and liberality in denominational affairs is more urgently felt by English Congregationalists than by their brethren in the United States. Yet Congregationalists here do well to strengthen their unity, by cherishing their denominational history, and by interchanging acts of sympathy and fellowship between the stronger and the weaker, the older and the newer, churches of their own faith and order. Although the secession from the Establishment, in 1662, followed by more than forty years the Pilgrim Exodus to America, so that it had no direct influence upon the ecclesiastical polity of New England, it nevertheless quickened emigration to this country, and strengthened the cause of those who had already braved exile and the wilderness for conscience-sake and the gospel's. It seems highly proper, therefore, that the Congregational Union, and the various General Associations, Conferences, Conventions, or other Congregational bodies in the United States, should be represented at the proposed public commemoration of St. Bartholomew's Day in England, and should take measures to bring the day into remembrance in this country.

This public commemoration of Nonconformity will be a renewed testimony against the hereditary falsehood of an Es-

tablished Church—a testimony never more needed than in an age when that Church holds within its bosom the most papistic interpreters of its rubrics, and the most rationalistic interpreters of its articles, yet would not tolerate any scruples of conscience as to the forms prescribed for baptism, the Lord's Supper, and the burial of the dead—the chief causes of dissent two centuries ago. Dr. Vaughan said truly in his speech before the Congregational Union of England and Wales, in 1861: "A Congregational Dissenter, from the very essence of what is distinctive in his profession, must be opposed to an Established Church. If there be a State endowment of religion, there must be State influence and control in relation to it. That is very proper. If I were a statesman, and I thought myself at liberty to endow religion, I should think it right to look after that. But it is of the very essence of our Independence to resist all such interference. In the nature of things, therefore, Congregationalists can never be parties to a State religion. They would cease to be Congregationalists if they submitted to a State Establishment."

There is yet work in England for the descendants of the Nonconformists of 1662. Like their brethren in America, they must go beyond dissent, and assume the name, and fulfil the mission of ABOLITIONISTS.

STATISTICS OF THE ORTHODOX CONGREGATIONAL CHURCHES IN CANADA.

THE following Statistics reached us too late to appear in our January number, and therefore are inserted here. Few from any source have come to hand so varied and complete. We do not know why the columns for Baptisms, "Infant" and "Adult," were omitted, when almost everything else was obtained. We are obliged to strike out twelve columns of

figures to put the tables in our usual form. All credit is due our persevering brother, Edward Ebbs, of Paris, C. W., who has done nobly and well.

"The churches at Manningville and Stanstead North, in C. E., and Brockville, Hillsburgh, Toronto 1st, and Van-kleek Hill, C. W., have not been heard from."

CHURCHES.			MINISTERS.			CHH. MEMBERS. May 5, 1861.			ADDIT'NS. 1860-61.			REMOVALS. 1860-61.			SCHOOLS IN CONTRIBUT'NS. LOCAL & GEN'L.		
Place and Name.	Org.	Name.	Com.	Male.	Female.	TOTAL.	Absent.	Prof.	Letter.	TOTAL.	Deaths.	Disch.	EXCOM.	TOTAL.	SAB. SCHOOLS.	CONTRIBUT'NS. LOCAL & GEN'L.	
CANADA EAST.																	
Brome,	1844	Archibald Duff,	1856	9	9	18		4	0	2	2	1	0	0	15	\$601	
Cowansville,	1855	Do.		10	18	28	3	0	2	4	1	0	0	0	45		
Danville,	1832	Amari James Parker,	1839	48	74	122	9	0	0	0	0	0	0	0	185	490	
Durham,	1837	David Dunkerley,	1837	15	16	31	11	0	0	0	0	0	0	0	83		
Eaton,	1835	Edwin J. Sherrill,	1838	19	44	63	9	3	0	8	0	1	0	1	155	507	
Fitch Bay,	1859	L. P. Adams,	1854	11	16	27	2	1	0	1	0	0	0	0	0	117	
Granby,	1855	G. B. Bucher,	1855	25	36	61	0	8	0	3	1	0	0	1	0	117	
Inverness,	1845	Student supplies.		21	22	43					1	0	0	1	0	105	
Magog (Mission),	No ch.	Levi Loring, (missionary),	1861					1	0	0	0	0	0	0	65	220	
Melbourne,	1837	Vacant.		14	20	34	1	0	0	0	0	0	0	0	220	50	
Montreal "Zion,"	1832	Henry Wilkes, D.D.	1836	114	188	302	19	20	23	43	5	12	4	21	430	93	
Potter,	1840	L. P. Adams, (see above.)		5	11	16									60		
Quebec,	1840	Henry Dingle Powis,	1857	22	44	66	3	4	1	5	2	0	0	2	60	1,150	
Sherbrooke,	1835	James Robertson,	1837	32	61	93		4	1	5	0	3	0	3	80	940	
St. Andrews,	1840	Alexander Sim, M.A.	1854	25	14	39	0	1	1	0	0	0	0	0	30	214	
Stanstead, South	1856	Alexander McDonald,	1858	23	43	66	5	1	4	5	2	3	0	5	25	674	
Warwick, Little	1857	A. J. Parker, (see Danville.)		6	9	15	2	0	0	0	0	5	0	5	30	45	
CANADA WEST.																	
Albion,	1845	Joseph Wheeler,	1845	30	29	59	10	0	2	2	1	0	0	1	140	680	
Alton,	1839	Student supplies.		18	29	47	1	0	0	0	0	0	0	0	200		
Amabel & Albemarle,	1858	Ludwick Kribs,	1858	7	11	18	1	0	0	0	0	0	0	0	120		
Barton & Glanford,	1856	Vacant, (occas'l supplies.)		20	22	42	6	0	0	0	0	3	3	6	56	102	
Belleville,	1859	John Clinie,	1858	6	24	30	1	6	2	8	0	0	0	0	35	646	
Bluevale,	1860	Student supplies,		8	9	17	0	0	0	0	0	0	0	0	15		
Bothwell,	1857	William Clarke,	1857	4	6	10	2	2	0	0	0	0	0	0	35		
Bowmanville,	1839	Thomas M. Reikie,	1855	18	27	45	3	2	0	2	1	14	0	15	50		
Brantford,	1834	John Wood,	1853	35	64	99	15	3	6	0	12	0	12	140	1,020		
Brock,		Dougald McGregor,		32	35	67	1	3	1	4	0	0	0	0	918		
Burford,	1839	Wm. Hay, (see Scotland.)		30	58	88	10	5	2	7	1	1	0	2	120	455	
Caledon, South	1858	Student supplies.		13	15	28	0	0	0	0	0	0	0	0	176		
Church-hill,	1838	Joseph Unsworth,	1853	15	28	43	0	4	1	5	2	0	0	2	157		
Cobourg,	1835	Archibald Burpee,	1857	19	21	40	4	2	3	5	0	1	0	1	65	516	
Cold Springs,	1840	William Hayden,	1845	24	29	53	1	0	1	1	0	0	0	0	100	333	
Dresden,	1858	William Clarke,	1858	6	6	12	1	1	0	1	0	1	0	1	0	447	
Drummondville,	1860			8	25	33	6	24	1	25	0	0	0	0	42		
Eden Mills,	1824	Vacant.		6	14	20	0	0	0	0	0	2	2	2	20		
Eramosa, 2d ch.	1845	Enoch Barker,	1855	23	43	66	10	0	0	0	0	1	0	1	75	447	
Garafaxa,	1846	Joseph Unsworth,	1853	13	22	35	0	3	0	3	0	0	0	0	0	476	
Georgetown,	1835	William Fletcher Clarke,	1860	18	27	45	2	1	3	1	3	4	0	4	80	948	
Guelph,	1835	Thomas Pullar,	1858	37	58	95	14	2	3	5	7	3	10	60	1,600		
Hamilton,	1839	Vacant.		20	18	38	0	0	0	0	1	0	0	1	50	0	
Hawkesbury,	1839	Vacant.		20	18	38	0	0	0	0	1	0	0	1	50	0	
Indian Lands,	1829	Student supplies.		17	17	34	3	0	0	0	0	0	0	0	29		
Innisfil,	1860	Ari Raymond,	1860	6	12	18	1	0	0	0	0	0	0	0	40	189	
Kelvin,	1854	John Armour,	1857	7	14	21	0	0	0	0	0	1	2	4	4	240	
Kincardine,	1856	Niel McKinnon,	1856	13	9	22	0	0	0	0	0	0	0	0	0	447	
Kington,	1849	Kenneth M. Fenwick,	1847	26	53	79	5	16	2	18	0	0	0	0	203	1,212	
Lanark, 1st ch.	1852	Robert K. Black,	1852	43	78	121	6	0	0	0	1	5	7	100	500		
Lanark Village,	1853	Philip Shanks,	1858	23	24	47	8	0	3	3	1	4	0	5	30	568	
Listowel,	1854	Robert McGregor,	1857	29	26	55	3	3	2	5	1	2	0	3	40	278	
London,	1837	Charles Poole Watson,	1859	28	45	68	10	6	2	8	0	2	0	2	110	622	
Markham,	1844	William Henry Allworth,	1861	12	20	32	4	2	2	4	0	0	0	0	122	322	
Martintown & Roxboro,	1829			21	37	58	0	0	0	0	3	3	3	20	140		
Meaford,	1860	Student supplies.		3	3	6	1	0	0	0	0	0	0	0	25		
Molesworth,	1859	R. McGregor, (see Listowel.)		15	18	33	1	0	0	0	0	0	0	0	1	22	
New Durham,	1842	John Armour, (see Kelvin.)		17	14	31	2	0	1	1	0	0	0	0	100	106	
Newmarket,	1842	Thomas Baker, (supply.)		17	19	36	18	0	0	0	0	0	0	0	70		
Oro, Bethesda ch.	1841	Student supplies.		10	18	28	0	4	0	4	0	0	0	0	50	118	
Oro, 2d ch.	1844	Do.		9	17	26	0	4	0	4	1	4	0	5	0	290	
Osprey,	1858	Enoch Barker,	1858	6	12	17	3	0	0	0	0	0	0	0	0	60	
Ottawa City,	1860	Joseph Elliot,	1859	11	18	29	4	3	3	6	0	2	0	2	35	138	
Owen Sound,	1855	Joseph Hooper,	1860	15	16	31	5	12	0	12	1	0	0	0	90	274	
Paris,	1848	Edward Ebbs,	1858	26	39	65	13	5	1	6	0	2	2	4	120	1,274	
Pine Grove,	1841	Robert Hay,	1859	20	14	34	2	7	2	9	0	4	2	6	70	838	
Plympton,	1853	D. McCallum, (see Warwick.)		7	8	15	0	0	0	0	0	0	2	2	0	82	
Port Hope,	1858	Arch. Burpee, (see Cobourg.)		5	5	10	0	2	0	2	0	1	0	1	30	86	
Sarnia,	1850	Robert Gardiner Baird,	1850	10	21	31	3	2	0	2	0	1	1	2	39	481	
Scotland,	1835	William Hay,	1842	42	66	98	8	3	1	4	0	2	0	2	109	470	
Simcoe,	1843	Samuel Harris,	1855	10	25	35	4	4	0	4	0	5	0	5	70	256	
Southwold,	1840	John Durrant,	1860	13	19	32	0	8	1	9	0	0	0	0	70	226	
St. Andrews,	1859	Robert Hay,	1859	8	4	12	2	0	0	0	0	0	0	0	60	210	
Stouffville,	1842	William H. Allworth,	1861	18	25	43	2	0	8	8	0	0	0	0	90	232	
Stratford,	1846	Robert Robinson,	1859	11	22	33	5	2	1	3	0	3	1	6	40	385	
Toronto, 2d ch.	1849	Francis Henry Marling,	1854	57	72	129	10	13	6	19	1	10	5	16	180	1,585	
Trafalgar,	1846	Hiram Denny,	1860	15	17	32	2	0	0	0	0	0	0	0	90		
Warwick,	1839	Daniel McCallum,	1852	18	25	43	0	1	0	1	1	0	0	0	878		
Whitby,	1843	James Thomas Byrne,	1851	7	26	33	9	0	0	0	0	1	0	1	2	60	361
				1421	2130	3550	280	216	101	817	33	124	32	189	4167	37,749	

HOME EVANGELIZATION.¹

BY LEONARD WOOLSEY BACON, LATE MISSIONARY AT LARGE FOR CONNECTICUT.

THE term HOME EVANGELIZATION has come into recent use as the title of an enterprise in some respects novel, and has thus acquired a conventional and limited sense. In this use, it may be defined as *the work of bringing under Christian care and instruction the entire population of a region occupied by Christian churches.*

It is one of the three grand natural divisions of the aggressive work of the Church. The first is FOREIGN MISSIONS, or the planting of the Gospel and the Church in heathen lands. The second is HOME MISSIONS, or the establishment and sustentation of Christian institutions by the churches of a Christian country in destitute regions of the same. And the third is HOME EVANGELIZATION.

The name is less convenient and determinate than might be desired. The term "*Thorough Christianization*" has been recommended in place of it; and, again, the title of "*The Home Home Missions*" has been aptly suggested. But the thing signified under these various titles is quite distinct and specific.

The work of Home Evangelization differs more in its methods and agencies from Home and from Foreign Missions, than either of these differs from the other. The main agency of Home Evangelization is the Church. In the Mission work, on the other hand, the Church is not so much a means as an end; the mission-work proper terminating, for a particular region, in the establishment therein of pure and faithful churches. In estimating the progress of a mission-work, we reckon by the number of preachers commissioned, of stations established, of catechumens and

converts gained, of churches gathered; and in planning mission operations it is at once a right principle and an apostolic usage, to aim at main centers of influence, and beyond this to be guided by spiritual indications and providential opportunities. On the other hand, we estimate the progress of Home Evangelization inversely by the number of households and souls in a given region yet unreached by Christian influence and instruction; and in planning the work, we make no discrimination in favor of one community or neighborhood to the exclusion of another; but so lay out the work, by a division of the territory, as that every soul of the unevangelized population shall come at once under responsible and actual oversight. In this respect, Home Evangelization differs from any existing enterprise of denominational "extension." Reports of General Assemblies and General Associations, "Conventions" and "Convocations," agree in this, that instead of giving account of progress made toward the Christianization of the territories which they represent, they report only progress in sectarian aggrandizement or decline. Their "Narratives of the State of Religion" give no intimations of the State of Irreligion. Their accounts of the state of the churches afford no information of the state of *the people*. The absolute progress which is reported of the several denominations, or of all together, may be a relative loss; and while the churches "sit secure and sing" of their prosperity, the gates of hell may be rejoicing that, whatever may be the growth of Christ's kingdom, it is overmatched by the growth of theirs.

Having now defined Home Evangelization, and distinguished it from the missionary work, whether abroad or at home,

¹ With the general scope of this article the Editors of the *Quarterly* have deep and earnest sympathy. From some of its minor statements they might feel compelled to dissent.

and from the work ordinarily taken in charge by the provincial bodies, clerical or ecclesiastical, of different denominations,—having also indicated, incidentally, that the main agency for Home Evangelization is to be *the Church*—we propose to discuss the subject further in the following order:

I. In its relation to the individual Church;

II. In its relation to the mutual organization of the churches of a given province;

III. In its relation to Societies external to the organization of the churches.

I. Home Evangelization in its relation to the individual Church.

When the fact has been successfully pressed on the attention of a New England village or country town, that there is present in their population a very large irreligious element, outside of all ordinary Church influences and "means of grace," one of the first remarks to be expected from among the more earnest of the people, is that "we ought to form a Society to inquire into and attend to this matter." Some recommend, at once, to form a local Bible or Tract Society, ("Auxiliary," &c. ;) to which the objection is obvious that as neither Bible nor tract circulation is going to accomplish the whole of the work proposed, nor even any considerable part of it; and as the Society, if organized, could not afford to limit itself to these modes of operation, it would not *be* a Tract Society, and had better not call itself one. A "Young Men's Christian Association" is suggested, which is incompetent to the work for like reasons. There is no reason in excluding aged or middle aged Christians, or Christian women, from a share in the work, and there are some parts of it that cannot be well done, except by women. If it were further considered what sort of a Society it should be which could advantageously undertake the evangelization of the township, it would be found desirable

to have it organized for permanence; constituted of all classes of good Christians, with as little mixture as possible of unbelievers; equipped with all necessary officers and ministers, but able to accommodate itself readily in this to the exigencies of the work; having arrangements and accommodations for frequent stated meetings, where plans may be laid and reports received, and labor may be kept in the closest possible relation to prayer, and worship, and the study of the Divine Will. In short, we should have described to us a *Church*. And in any community occupied by a Church, to establish a separate "Society" for the evangelization of the neighborhood, would be simply to erect a rival to the Church, assuming to itself some of the most important functions belonging to the Church by virtue of its divine constitution,—functions without the exercise of which the Church decays.

There is one notable argument urged in favor of depending on a *Society* for systematic Home Evangelization, rather than on a Church; to wit, that it is "good and pleasant, like the precious ointment upon the head;" that in a work like this, of common interest to all Christians, believers of different sentiments and denominations should have the opportunity of openly uniting.

The argument is suggested by a right and truly Christian impulse, and founded on a misconception as to the sphere and organ of Christian fellowship, too generally prevalent, and too tenaciously rooted in prejudices and institutions to be here refuted in a few words, but which it is essential to the subject in hand distinctly to indicate. The impulse is that yearning for the unity of the Church and that love of all the brethren, which (notwithstanding all apologies for sects, and pleas for perpetual schism put forth in the name of catholicity,) are ever among "the distinguishing traits of Christian character." The misconception consists in believing that a Church is, and ought to be, the embodiment of a schism, the representa-

tive of a party, the fractional part of "a denomination;" and that the proper and divinely intended sphere of Christian fellowship, of "the communion of saints" on the simple basis of the one faith, is *not* the Church, but—the Tract Society. If you desire Christian union in the evangelization of your town, (and you ought to desire it,) seek it by making your Church a catholic Church, instead of a schismatic one. Take down your diplomatic statement of theological dogmas from where it now stands, as a bar to membership, and receive henceforth "whosoever will," for the evidence that they believe *on* Christ, and not for their profession of what they believe *about* him. Then you will have "Christian union," not only in this, but in every other proper work of the Church; and if after that your Calvinists or your Arminians, your Episcopalians or your Baptists, or your Congregationalists, desire scope for their various peculiarities of belief, commend them to their respective tract societies and "benevolent institutions."

One highly practical objection to substituting a Society for a Church, in the work now under consideration, is this: that the Society is a temporary institution, the Church a permanent one. Let interest in the work decay, and the Society intermits its meetings, and by and by expires. But however remiss in particular duties the Church may become for the time, it continues in being, ready for the return of *the power*. The Church is built on a rock. The "auxiliary tract society" is not.

How the Church should conduct the work of thoroughly evangelizing its own parish, is a large question. It includes almost the whole subject of the administration of an American church, parish, and "ecclesiastical society." The literature of this subject is singularly meager, considering its importance, and the fact that it is the field of a distinct professorship in so many theological seminaries. On the conduct of a family, of a school,

of a singing-school, of a Sunday-school, we have methodical and systematic treatises in abundance, giving useful directions in full detail. But when an inexperienced young man, about to enter on the work of a pastor, asks to be referred to a convenient and judicious manual for his guidance, what book have we to recommend to him?

Of course there is no room for us in the *Quarterly* to state more than the merest outline of the work of a church in its parish.

First, HAVE A PARISH. That man will deserve well of American Christianity who shall restore to its vocabulary the lost word *parish*, in its proper use and meaning. In our time and country, a minister's parish consists of the families who take pews in the meeting-house, or in some such way voluntarily connect themselves with the congregation. When a minister speaks of the size of his parish, he means the number of families who thus put themselves expressly under his charge, or perhaps the extent of the area within which they reside. When he has gone the round of these families, he has visited his whole parish. There are other families within the same area, that belong to the Baptist or Episcopalian or Roman-catholic parish, and a large number that belong to no parish at all.

Now in the original and proper use of the word,¹ it means a territorial precinct allotted to a particular church as its field of missionary labor, within which that church shall be responsible that no family is left without Christian care and instruction.²

¹ We like best the derivation of this word from the low Latin *parochia*, and Greek *παροικία*—dwelling near, i. e., all the people who live near enough to a church to receive its influence.

² Doubtless many other ideas are associated with this word *parish*,—as, for instance, the idea of prerogative and exclusive spiritual jurisdiction, and the idea of taxation for the support of the parish minister; and doubtless these associations have had much to do in excluding the word from its proper use. But it is used in this article, simply with reference to missionary or evangelizing operations. It does not necessarily include more.

Without assuming a circumscribed territory as its field, no church can do anything effective and systematic in the way of Home Evangelization. Without a parish, it may do mission-work, selecting the best points for new stations and centers of usefulness, and aiming at great achievements in the propagation of the faith; but it cannot labor, distinctly and determinately, for the evangelization of the whole population, since the whole is an indefinite quantity.

Consequently, the parish is one of the earliest of Christian institutions, being next in order of time to the Church. Without taking time and space here to hunt up authorities to sustain the remark, we may safely assert that one of the earliest steps after the general establishment of churches throughout the earlier lands of the gospel, must have been the more or less formal recognition by neighboring pastors and churches of the bounds of their respective dioceses or parishes, whereby the special responsibility of each for the thorough dissemination of religious truth should be defined. To this day, in countries of early, or of medieval Christianity, the parish-system—hindered and stunted indeed by the overgrowth of corruptions—is extant and useful.

In England, for instance, where this system has had much to contend with, in the deficiencies of the parish clergy, and in the withdrawal of great masses of the people into a position of dissent, it is still the chief defense of great tracts and populations from barbarism and utter heathenism;—it has provided some sort of responsible care—in name at least—for every household in the kingdom. It is not without reason that the *Edinburgh Review*,¹ not wont to be lenient toward public abuses, has pronounced "the parochial system to be one of the greatest and most beneficent of our national institutions."

The idea of the parish as a practical

necessity to the Church, was clearly conceived and fitly appreciated by the fathers of New England. We may be permitted to speak more specifically of Connecticut, where the definite responsibility of every church for its own neighborhood—its duty of providing Christian instruction and care for all within the fixed boundaries of its parish, were recognized in the legislation of the State. The whole territory of the State was divided and allotted to different churches. There was no hovel so lonely or remote, no wanderer so friendless, no man so outcast and degraded, as to be unprovided with a pastor. And not only this, but every church was provided with a charge—a mission-field.² There was no opportunity for any church in that great fellowship of churches, which then as now occupied the surface of the State—eased of its responsibility for the soil on which it stood—forgetful of the heathen at its doors—to say to itself, "Soul, take thine ease; thou art rich and increased in goods; thy services are edifying; thy congregations are full and devout; thy brotherhood of communicants is increasing; thy pews are all rented and occupied; thy pewholders' families are all visited by the pastor; thy pewholders' children all attend the Sunday-school; soul, take thine ease!" The poor were always with them; and not only the poor of the church, but the poor of "the society" or parish.³ Not for the souls of their church-goers only, but also for the souls of those who ought to have been fellow-worshippers with them, but were not worshippers at all, the Church was made to feel that it was specially accountable to

² There were early exceptions to this, but they were so rare as to "prove the rule." The South Church in Hartford was organized in 1693, without definite parochial limits.

³ It is almost unaccountable that our fathers, so intelligently holding on to the idea of the parish, should have rejected the word, and substituted for it, in its application to a territorial precinct the awkward phrase, "Ecclesiastical Society." They used the word parish *malò sensu*. Perhaps they thought it easier to use a new name, and an awkward one, than to recover the old one from unpleasant associations.

¹ *Edinburgh Review*, April, 1853. Article on "The Church of England in the Mountains."

God and to its sister churches,—accountable, not for a congregation only, but for a parish.¹

Under the next division of this article, we shall mention again the obvious necessity of division into parishes, for the evangelization of a province, by the concurrent labors of many churches. The point of the present argument is that the recognition of definite territorial limits to its field of labor is essential to systematic, hopeful

¹ The difference between a parish minister and the minister of a congregation, in the English Church is thus delineated by Conybeare, in his famous article in the *Edinburgh Review*, (Oct., 1853,) entitled "Parties in the Church of England." The sketch requires but trifling modification to adapt it to our own meridian.

Their theory [i. e. that of the "Recordite" or ultra-Evangelical clergy] naturally leads them to neglect the mass of their parishioners, and confine their attention to the few whom they regard as the elect. . . . But, in truth, a Recordite clergyman is out of his element in a parish. When he has one, indeed, he often labors most conscientiously among his parishioners; but the parochial system, with its practical recognition of the brotherhood of all Christians, cannot be made to square with his theological exclusiveness. What he likes is, not a parish, but a congregation. The possession of a chapel in a large town, which he may fill with his own disciples, is his ideal of clerical usefulness. . . . In fact, few positions are, in a worldly point of view, more enviable than that of a popular incumbent of a town chapel. No vestry patriots vex his meditative moments; no squabbles with tithing-allowance farmers disturb his sleep. When he looks round from his pulpit, his glance is not met, like that of the parochial clergyman, by the stare of stolidity or indifference; but he beholds a throng of fervent worshippers, who hang upon his lips, and whose very presence as voluntary members of his congregation is a pledge of their personal attachment to himself. There is something not merely soothing to vanity, but animating to the better parts of his nature, in such a spectacle. The zealous man must feel his zeal quickened, the pious, his piety warmed, by such evidence of sympathy; and among the Recordite clergy, men of zeal and piety are not lacking. But besides these advantages, he is exempted from all the more burdensome responsibilities of the pastoral charge. His flock consists exclusively of the wealthy, or easy classes, so that the painful task of attempting to enlighten brutal ignorance, and to raise degraded pauperism is not among his duties. Even if a local district has been nominally attached to his chapel, its poor inhabitants form no part of his congregation, or, at most, only a straggling representative of their class lurks here and there, behind the pulpit or beneath the organ. The duties of such a district, if there be any, are performed by the curate, who reads the prayers, and is kept to "serve tables," while the incumbent devotes himself to "the ministry of the Word."

His ministry consists essentially in preaching two extempore sermons on the Sunday. But there are other duties incidentally pertaining to his office. One of the most important is that of attending the evening parties of his wealthier adherents. . . .

Undoubtedly there is a strain of caricature in the above, and still more in some of the succeeding paragraphs of that lively article. But the force of the caricature lies in the large element of truthful delineation which it contains.

and effective labor for "home evangelization" in an individual Church.

Secondly, having "first got a parish," UNDERSTAND THE CONDITION OF IT.

Among the points to be inquired after, are,

1. The population of the parish.
2. The number of Church-going families in it.
3. The number of non-Church-going families.
4. The total number of church-sittings.
5. The total Church attendance, counted on two or three successive fair Sundays.
6. The total Church membership of the parish, of all denominations.
7. The number of children in the parish, as officially reported to the State.
8. The proportion of these in the Sunday Schools.
9. What are the efforts already in operation to reach the unevangelized? And with what success have they been attended?
10. What influences are operating against the gospel? To what extent, and with what success are they engaged? For example, dram-shops, gambling "saloons," houses of ill-fame, infidel lectures and clubs, demoralizing amusements.
11. What are the resources of the Church for its work?

The town must be one of unusual sanctity, or the Church one of unusual intelligence, in which the answers to some of these questions are not found startling and awakening in a high degree. And simply for this end, as a stimulus to exertion, and as itself an earnest of thorough work to come, the thorough exploration of the parish will be worth all that it costs. Ordinarily it will not cost much, either in money or in labor. In country towns and small villages each family knows all about its neighbors, for a considerable distance, in every direction; and the information furnished at second-hand is often more detailed and more trustworthy, than could be got by inquiries from house to house. In cities, the labor

is far greater, to be sure, but then the resources of the city churches are every way superior.

But the great value of such inquiries to stimulate and arouse the Church, is not their highest value. They are needed, not only in their gross results, but in full detail, in making out the plan of operations for the Church. Thorough inquiry is *essential* to intelligent and effective operations. The Church, or at least the pastor, must have before the eye a minute map of the field, and work by it.

Thirdly, ACTIVE OPERATIONS.

The powers of the Church, in its conflict with the kingdom of darkness, are (according to the classification of Dr. Chalmers,) Attractive and Aggressive. Our subject is concerned with both classes, but chiefly with the latter.

What particular measures shall be adopted by a particular Church in a particular parish, must be determined, in great measure, in view of the results of the *inquiry* which has just been recommended. To insist on a routine of operations for all parishes alike, would be quackery.

But there is one measure recommended by primitive and apostolic usage, which must underlie all others, and that measure is *Systematic Visitation from house to house*. Whether among the other means of the Church's activity, one or the other is to have the greater prominence,—whether the Sunday School, or Bible reading, or Tract distribution, or Mission-chapels, or open-air preaching, they must all depend, for their best efficiency, on labor from house to house. Undoubtedly, at the same time, for its *best* efficiency, systematic visitation depends, in turn, on its connection with some or all of these other forms of labor, and its relation to the Church and its ministry.

This measure of Systematic Visitation has become the subject of a literature of its own, and need not, therefore, be described at length here.¹

Fourthly, ORGANIZATION OF THE CHURCH FOR THE WORK OF HOME EVANGELIZATION.

One way of organizing for this work would be to have a Society within the Church, specially devoted to it. But inasmuch as the work devolves, as a duty, on *all* the members of the Church, according to their several gifts, such a Society would be substantially an "*ecclesiola in ecclesia*," and might tend to schism. Nevertheless, where the mass of the Church is indolent or unfaithful, it might be necessary for those willing to work to get together by themselves. An example of this sort of organization is to be found in the "Church-guilds" of some Episcopalian churches.

But the normal and best method, is, doubtless, that the Church, *as such*, should enter the work. It is divinely organized for this already. It would be difficult to suggest a form of institution for local evangelization, better fitted for all possible exigencies of the work, than the no-form of the primitive Church. What officers it needs, it takes. If there is extra service of "daily ministration," it "looks out" for a committee of deacons. For all other uses, it has officers to correspond: "first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healings, helps, governments, diversities of tongues,"—not only *three* orders of ministers, but four—five—a dozen, if there is occasion for them. The one constant thing in the constitution of the primitive churches, is that it is constantly flexible and variable, according to the exigencies of time, place

Rev. R. S. Storrs, Jr., D.D. New York, 1856.

SYSTEMATIC CHRISTIAN VISITATION. Second annual report of the chairman of the visiting committees of Clinton Avenue Congregational Church, Brooklyn, N. Y. With selections from reports of the visitors: 1859.

Also Sunday Tracts, circulars and pamphlets, emanating, in large part, from Brooklyn, where the work of *systematic* visitation has been carried on in such a way as to set a noble example to other cities.

The Berkeley Street Church, in Boston, have been engaged, during the last six months, in the same work, with most encouraging results.

¹ KINDLING, or A Way to Do It. By a Sabbath School Teacher. With an Introductory Note, by

and need. It would be impossible more strictly, at this hour, to define, *à priori*, the form of the best organization for Home Evangelization.

But there is one Church institution so simple, so flexible, so little cumbrous, and so self-supporting, that we do not hesitate to recommend it, without any exception, to all churches which wish to enter earnestly into the work of the gospel in their own parishes. The plan of this institution has been set forth in an article in *The Home Missionary*, by the Rev. Daniel P. Noyes, entitled "Every Church a Band of Missionaries." It has been reprinted and circulated as a Tract, by the Connecticut Home Evangelization Committee. We present the substance of the plan in Mr. Noyes's own words:

A METHOD OF BEGINNING.

1. Make one prayer meeting in each month, *THE HOME PRAYER MEETING*; and let it be devoted specifically to the wants and the work of its particular field.

2. Let the *pastor* be as faithful as possible in pastoral labors, be watchful of opportunities, and make it a matter of principle, and a part of his system, promptly to follow up (either personally or otherwise) all such individuals as seem to be in any degree *touched* by the Divine Spirit. And, that he may be perpetually reminded of this duty, and incited to its fulfillment in the best manner, let him *accustom himself to make a monthly statement to the church, each month, at the "Home Prayer Meeting,"* of his labors for that month, of baptisms and of additions to the membership, of dismissions and losses by death,—and also of the general condition of the church, and of that portion of the community which constitutes its appropriate field—with the peculiar exigencies of the times.

3. Let the *officers* of the church, with all those whose duty it is to aid the pastor in counsel, and in Christian labor, likewise strive to be more systematic and zealous in the performance of their duties; and, that they may be perpetually reminded of them, let them be requested to add their *monthly statement* to the pastor's, with their observations upon the state of the community, of the church, its work, and its duties.

4. *Sabbath school teachers* can generally do more for the members of their classes than they have been accustomed to do—may take

more pains to become personally intimate with them, and to win their affection, may visit them at their homes more regularly, and be more watchful and quick to follow up any manifest good impressions made on their hearts. That they may be perpetually reminded of these privileges of their office, let them be asked to make *monthly report* of all that they have done, and of all facts of interest pertaining to the school, within their knowledge, to the *Superintendent*, who shall present the substance and summary of the whole to the church, with timely suggestions and exhortations.

5. In many churches, again, there are intelligent members who, though neither officers nor teachers, are yet able to do good by *visiting from house to house*, with tracts and Bibles, inviting neglecters of worship to the house of God, gathering children into the Sabbath School, ministering to the bodily and spiritual comfort of the sick, of strangers, widows and orphans, and doing good in all ways, as they have opportunity. The number of these *visitors* may be increased; the work may be cut out for them in varying amounts to suit persons of various amounts of leisure; each one may have his *parish*, large or small, according to his time and ability; and then, in order that they may be perpetually reminded of their duty, incited to regularity, instructed in the best methods of performing it, and encouraged to be faithful, let their *monthly reports*, also, be given to the *SUPERINTENDENT OF VISITATION*, and the summary and substance of them, with as many of the details as possible, be laid before the church.

6. Any other *CHURCH COMMITTEES* for the promotion of Temperance, *e. g.*, or for the conversion of Romanists, or for any good thing in which the church sees fit to engage, may make their regular statement at this *HOME PRAYER MEETING*. In short, *whatever* of a moral or spiritual nature *needs to be done* in the community where any church is located, can be taken in hand by the church: and the habit of looking after these interests of the Redeemer's Kingdom, of laboring for their promotion, of listening to the story of each other's efforts, and of uniting in prayer for these objects which come home to all hearts, this *HABIT* will help to keep Christian hearts warm, to make Christian affections natural, healthful, and abundant, through this natural and regular outflow and exercise in action; while in all this communion of labor, prayer and counsel, the church is quietly and unobtrusively transforming itself into an *ORGANIZED BAND OF MISSIONARIES*; and is approv-

ing itself the "body of Christ" on earth—manifesting his Spirit, continuing his work, and daily entering into his joy, in foretaste of the joy to come.

7. Where a church is able to engage largely in the work, it will be well that a *Record* be kept of these *Home Prayer Meetings*—giving a summary of the *facts* reported, with whatsoever else is of permanent interest. At the end of the year, of course, a general summary will be necessary.

The arrangements suggested above are very simple, and need only be fairly started to become self-sustaining. This is a fire that creates its own fuel.

We venture to commend the suggestions given above to the prayerful consideration of the missionaries of this Society; being persuaded, that in multitudes of instances, some plan—like the above, or better—will enable churches, by God's blessing, to *hold fast* where so many have failed, and permanently maintain a high degree of Christian activity; which, again, is sure, when genuine, to react upon the hearts of believers, and, in deepening and widening the channel of their experience, to increase the volume and the strength of their spiritual life.

Waste no time or enthusiasm upon constructing a complex organization; but, thus simply and directly, *Go to WORK!* remembering that *prayer is labor*. If able to do nothing more, at least establish *THE HOME PRAYER MEETING*.

II. HOME EVANGELIZATION IN ITS RELATION TO THE MUTUAL ORGANIZATION OF THE CHURCHES OF A GIVEN PROVINCE.

It is obvious that when a certain province is to be evangelized by the joint labors of several churches within it, these labors must be prosecuted by the individual churches, not only in general sympathy and in pursuit of a common end, but with explicit concert, and stated mutual consultation. Such consultation is necessary in order to a distribution of the field into parishes, without which some parts of the field will be disproportionately tended, and other parts neglected; in order to the incitement of mutual responsibility, without which the parishes of some churches will be like the field of the sluggard, and there will be no provision for "giving them unto other husband-

men;" and in order to free mutual communication and public report of means used, and results attained, the use of which will tend to give stability to the work.

That such alliance of churches for this object may be joined between churches of different denominations, is proved by the happy experiment in the city of Brooklyn. And this alliance is not liable to the objection to confederations on the "Catholic basis," inasmuch as it implies no compromise of individual convictions, and no pledge of neutrality. But the parties to such an understanding come into it as *churches*, and not as parts of a "denomination." Any diplomacy between the representatives of different sects, would inevitably wind up in a quarrel.

But there are a few cases in which the whole territory of a State is fairly occupied by the churches of a single denomination.¹ In such cases, arrangements for the thorough Evangelization of the State, need not depend on the success of any negotiation between churches of different sentiments. The arrangements can be made, and ought to be made, by "the standing order." They ought to assume, not the honors or prerogatives, but the duties which belong to parish churches.

These duties were the birthright of the Puritan churches of New England. But they show a willingness to sell this birthright without getting so much as a mess of pottage in exchange for it. When the territorial charge of each Church ceased to be marked out, for purposes of taxation, by the Legislature, it ought to have been designated for purposes of evangelization, by the council or conference of churches.

¹ It is remarkable that the only instances of this, in the United States, are the cases of the general prevalence of *Congregationalism*, in the New England States. All the early Church establishments of other denominations in our country have been supplanted on the soil which they once occupied. Episcopacy has at times almost died out in Maryland, Virginia, and the Carolinas. Congregationalism only has shown the qualities of stability and tenacity of life. For authorities and figures, see the "Report of the Connecticut Home Evangelization Committee for 1860."

If that had constantly been done, the mission-field of each Church would have been distinct; the whole territory would have been parcelled out to the responsible care of the churches. The charge of each Church would have been separated from that of its neighbor by clean-cut lines, instead, as now, of broad, vague bands of neutral territory, liable to be ravaged by local or sectarian rivalry, or (more commonly) to fall under neglect, and be given over to ignorance, under the plea of a lack of special responsibility, and the fear of trenching on the field of one's neighbor. The authentic returns made to the Connecticut Home Evangelization Committee, show that the worst desolations of that State lie in these neutral regions midway between the country churches.

There are sundry objections suggested against the plan of an union of the Congregational churches, say of a county or half-county, for the common interests of their local aggressive work :

1. That it would be exclusive and sectarian.

As Congregational churches are actually organized and administered, on a schismatic basis, with a "cunningly devised" formula of admission to keep out from their membership all but the eligible sort of Christians,—the objection is not without force. But it is to be obviated, not by a compact between one order of schismatic churches and another, by which mutual toleration shall be secured, and schism be recognized as a Christian institution; but by making the parish churches themselves catholic or "union" bodies, and leaving no excuse for schism. This remark opens into a large subject, for which we have no room at present.

2. That people will not be governed by any parish lines in deciding to what churches they will belong.

Of course not; and as this division is not proposed to affect the relation of a Church to the church-going people, but only to aid it in its mission-work among

the non-church-goers, the parish lines will not interfere with the largest liberty of any worshiper.

3. That it would be impossible to restrain any Church from doing good as it has opportunity, whether in its own parish or in that of another Church; or, if possible, it would be wrong.

And here, again, the objection grows out of a misconception of the proposal; the plan is simply that each Church shall have a distinct field for which to be *specially* responsible, without suffering any restraint on its surplus activity in other fields.

4. That you could not compel a Church to enter into this arrangement, or to undertake and prosecute the work in its appointed parish.

Which is true. The Church could be *invited* by its neighbors to co-operate in a work of common importance to all the churches and to their Head. The boundaries of its field could be arranged by agreement among its neighbors. If a Church declined to report the progress of its parish-work, the neighbor churches might send thither and inquire into the facts—we have no law, yet, (in Connecticut) against asking questions—and report the result. If a Church was remiss in its work, the fact might appear in the annual report on the progress of religion in the district. If a Church should obstinately refuse to labor for the unevangelized in its parish, the vineyard might be taken from it, and neighboring churches might agree to care for it as a mission-field. In an extreme case, if a Church should seem actually to renounce its essential duty of preaching to the poor, the neighbor churches aggrieved by such a scandal might refuse its fellowship. But it would not be possible, and probably not desirable, to use compulsion.

5. That such an agreement between neighboring churches is unsuited to the genius of the Congregational order.

If this objection is valid—if the Congregational polity can indeed plead *incompe-*

tency to the systematic care of the population of a district or province, the confession is a weighty argument against that order of Church government. That it is not valid, the whole history of Congregationalism, both in the Apostolic age, and in the earlier periods of New England, sufficiently proves.

The exigencies of the Home Evangelization work, if they do not find, will certainly create, an arrangement of District and State "Conferences." And this is one of the admirable incidental benefits of the work to the churches. Such arrangements for mutual counsel and correspondence as grow out of the necessities of the common aggressive work of the churches are the best possible arrangements for that purpose. Such meetings as they would contemplate, being directed to a specific object, and that object not the internal administration and prosperity, but the outward and aggressive action, of the Church, would avoid the objections commonly alleged against "standing councils." They would be preferable to those church-conferences which are called simply for the purposes of edification and devotion; for they would propose as their main subject, a matter of the greatest moment to the Church and to the people—one which appeals most deeply to the religious affections, and which compels the sense of human inadequacy and dependence on God. The worship and the mutual counsel of a meeting engaged in such a work would be full of the mind of Christ. They would be all the more fervent in spirit, as they were not slothful in business.

The annual report of a State conference fully and earnestly engaged in the work of Home Evangelization, would be something quite unprecedented in value to all who love the kingdom of Christ. It would be very different from the brief bit of rhetoric annually exhibited in many States under the title of a "Narrative of the state of Religion";—very different, also, from the elaborate and useful statistics

published by various bodies, from year to year, of the condition of "our denomination." It would contain an account of the religious condition and wants of the population of the State. It would exhibit the resources of the kingdom of Christ in the churches, not of one, but of all denominations, to supply these wants. It would show what was doing in each parish to reach the unevangelized, first by the parish church, then by the various churches of other denominations operating within the parish. It would describe the various methods of labor used by the different churches, and the comparative success that had attended them. And each year it would afford a complete strategic map of the campaign for the year to come. Such a report as this would stimulate and sustain the efforts of each church in its own parish, of each district-conference in its own district. The cost of it, thus expended, would secure more of effective missionary work, than vastly larger sums spent in hiring missionaries, or in any other way. And the cost of it need not be much. The reports of district conferences, made out after a concerted form, and uniformly printed, if stitched together, with the doings of the General Conference, would make the general report which would be needed by pastors and others who desired to know the work in its general relations, but could be used, each district report by itself, for ordinary local circulation.

A work so conducted by the Congregational churches of any New England State, (except Rhode Island,) would more elevate and assert the dignity of those churches than any other. At the same time, it would be clearly relieved of all embarrassments that attend compacts and alliances between different denominations. Not depending on the outward consent of these, it would go forward constantly with their unintended co-operation.

And yet—and therefore—this work would be more truly and largely catholic than any proposed form of stipulated co-

operation. It would recognize the Christian labors of all Christian churches in their due relation to the one work of Christ; and this, ever, without recognizing the popular "evangelical" principle of the perpetuity of schism as the normal condition of the Church.

III. HOME EVANGELIZATION IN ITS RELATION TO SOCIETIES EXTERNAL TO THE ORGANIZATION OF THE CHURCHES.¹

The various Societies with which Home Evangelization, in a New England State, has apparent relations, may be classified as follows:

1. *Home Missionary Societies*, e. g. The American Home Missionary Society; The Congregational Union; The Sunday School Union.

2. *Societies for the evangelization of particular classes of People*, e. g. The American Christian Union; the Society for "meliorating" the Jews; the Seamen's Friend Society.

3. *Societies for the development and enforcement of particular ideas in morals and religion*, e. g. Temperance, Anti-Tobacco, Anti-Slavery, Sabbath and Systematic Benevolence Societies.

4. *Publishing Societies*, e. g. Bible, Tract, and Sunday School Societies.

5. *Philanthropic Societies*, e. g. Children's Aid, Colonization, Female Guardian, City Relief Societies.

1. The American Home Missionary Society does not interfere in any way with the work of the Gospel in the old New England States. It leaves that work to be administered, as it ought to be, by the churches or pastors of those States in council, and stands related to them only

¹ From the definition of the subject at the outset of this article, it will be seen that its arguments can have but a *modified* application to those States which are as yet incompletely furnished with churches, and are therefore the field rather of Home Missions than of Home Evangelization. The remarks under this third head are specially applicable to those New England States which are fairly occupied, through their whole territory, by Congregational churches willing to co-operate for the entire evangelization of the people.

as the recipient of their surplus revenue. This is well.

Neither the Congregational Union nor the Sunday School Union undertakes to accomplish a complete Home Missionary work, and yet they each do a work without which that of the Home Missionary Society is incomplete. And each of these two Societies does some of its work in New England. The work of the American Sunday School Union in Connecticut, for a few years past, has been great and excellent.

But if it is well that the *Home Mission* work within these States should be directed, not by a National Board in New York, but from within the State itself, would it not be likewise well if the Church-building and Sunday School work within these States should be arranged in like relations to the National Work? There has never been any clash between the Sunday School and Church-building movement in New England, on the one hand, and the Home Mission and Home Evangelization work, on the other, and it is desirable there never should be; and to this end these several courses of evangelical labor, which are so palpably parts of the same general work, should be included in some comprehensive plan, and prosecuted not without concert.

2. *Societies for the evangelization of particular classes of people.*

There is reasonable ground for doubt whether Societies of this class have any proper relation to the work of the gospel in a Christian State. They seem to be founded on a misapplication of the economical principle of the division of labor. Given a certain province to be evangelized, occupied by different classes and professions of people, it seems to be imagined that the highest economical advantage requires that one Board should undertake the conversion of one class of people, another Board of another class, and so on until the whole community is provided for. If this policy were carried out, instead of a Union of the churches

of any State for carrying forward the work of the gospel in their several parishes, and thus in the whole State, we should have one Board, and set of missionaries, for converting Romanists, another for "meliorating" Jews, another for disenchanting Spiritists;—one mission to Irish, one to Germans, one to negroes, one to Yankees, one to sailors, one to tailors, and one to hatters. The fact is—the general fact, to which, doubtless, there are exceptions—that the proper main division of the work of the gospel, is the *geographical* division of the field. In any community, among all its classes, the work of evangelization is essentially one work, and the means to be used are the same—the gospel and the Church. If there are large and peculiar classes of population in the community or the State, they may well be made subjects of special report to the Church, or to the council of churches. But to have different sets and systems of national missions to these different classes, is not only to commit a grievous waste of resources, but to intersect and discompose any plans of systematic Home Evangelization which may have been entered on by the churches of any particular province, or State.¹

3. *Societies for the enforcement, and propagation, of particular ideas in morals and religion.*

In special emergencies, societies of this class have been mightily effective of useful reforms. Of this a reference to the list of them gives sufficient evidence. But the same reference will show that they lack powers of endurance. They sometimes run well for a while, but by and by Satan hinders them, and the gates of hell prevail against them. They cannot be relied on for a long fight with wickedness. When the emergency is past for which they were providentially designed, their

influence becomes small, their field of operations small, their *legitimate* expenses small, and commonly their men become very small indeed, and the character of the Society itself tends to become narrow, querulous and vicious.

The duty of a great enterprise like that of Home Evangelization towards one-idea Societies, is to use them when, and while, they are useful, and to avoid entangling alliances.

4. *Publishing Societies.*

These institutions have two departments of labor, entirely distinct in idea, but more or less confounded in practical operation;—the Manufacturing and Mercantile department, and the Charitable and Missionary department. Some of these institutions, as for instance, the Sunday School Union and the Boston American Tract Society, attempt in good faith to keep these two departments quite separate in administration; but with very partial success. Nevertheless, the distinction is clear enough for us to follow in this discussion.

(1.) The relation which the conductors of the Home Evangelization enterprise bear to publishing Societies considered as manufacturing and mercantile corporations, is simply that which they bear to other parties in the same line of business;—that of customers for such goods as we want to buy, and as they can sell us to the best advantage. It is highly important to churches and missionary societies as purchasers, that they should not be exclusively the customers of any one or two parties. And this, not only for economical reasons, but because they thus shut themselves up to a comparatively narrow range of selection, instead of entering the whole market, and the whole field of Christian literature. By confining themselves to the issues of "Catholic basis" societies, in all large operations by means of books, our churches have needlessly shut themselves out from many of the best books for popular use—including many books whose only fault is that they are

¹ I wish to disclaim, here, the application of the above remarks to an excellent and useful institution—the Seamen's Friend Society. That Society has a field geographically as distinct from the home field of the churches as that of the Board of Foreign Missions; to wit, the high seas.

not silent on important truths assailed from within the Church.

(2.) In their capacity as missionary institutions, it does not appear that the Publishing Societies can advantageously aid the work of Home Evangelization.

The missionary operations of the Bible and Tract Societies are included under two heads:

a. Making grants of money, and books, for missionary purposes.

b. Employing agents to sell and distribute books, and (incidentally to this work) to preach the gospel.

a. Under the first head, the relation of Home Evangelization in the old States to these Societies may be defined very shortly and decisively. Considering that the current contributions of the churches of those States are much more than enough to pay for all that they want in the way of books, it is neither needful nor desirable that they should be beholden to these Societies for gratuities. It is better that from the money by them contributed, should first be drawn whatever may be wanted for home use, and expended for the best books wherever they can be got cheapest, by no means refusing to circulate books that vindicate truth that has been assailed.

As to the question whether the surplus should go the publishing societies at all, that is a question on which there is a great deal to be said, but it does not immediately pertain to the subject of this article.

b. Can these Societies help the work of Home Evangelization through "Colportage" operations?

No: for several reasons.

First, A manufacturing and trading corporation is constitutionally unfitted for conducting missionary operations. Its eye is not single. It has goods to sell, as well as souls to save. With the fairest intentions in the world, its managers cannot help seeing, whenever anything needs to be done, in city or country, in army or navy, that the only thing to do it with is a bunch of their cheap and beautiful pub-

lications. The wonders which were formerly wrought by "the printed page" are now promised through the agency of "the flexible cover." Each of these corporations claims to be the "old, original Dr. Jacob Townsend," that its own list of remedies forms the only panacea, and that all others are counterfeits. Is a company, pre-committed to such convictions as these; bound to them by its constitution and antecedents, and by grave financial and commercial interests; the best directory of a system of Christian missions?

Secondly, If there is to be a band of itinerant missionaries employed in any of the older States, they ought to be directed from within the State, and by the churches and pastors of the State, and not by a "National" committee from outside. A general good-will and fraternal disposition on the part of the outsiders is not enough. It will not save them from intersecting with cross purposes any plans which the allied churches of the State may attempt to pursue for Home Evangelization. The work which these Societies propose to do through their "colporters," is only a part of the general work of the gospel which belongs to the churches. It ought to be included in any comprehensive system of evangelization.

Thirdly, If we are to have a system of Lay-missionaries (and a great deal may be said in favor of such a system, for certain uses,) it is better to have missionaries who shall circulate Bibles and tracts incidentally to the work of preaching the gospel, rather than book-agents, salaried by the churches, who shall preach the gospel incidentally to the work of peddling books.

Fourthly, The principles of economy enounced above, in speaking of "Societies for the evangelization of particular classes of people," apply in general to all Societies which propose to employ sets of missionaries to do a petty or fractional work, instead of doing the whole work of the gospel. What gain is there, in the case of a particular town or county, in

having one man to traverse the whole field to circulate Bibles, another to scatter tracts and books, another to found Sunday-Schools and gather the children into them, and another yet to preach the gospel, instead of letting the man that preaches the gospel, himself do these other things, which are properly part of his work?

Fifthly. The missionary labors of the Book-concerns, in fields of Home Evangelization, are not only prosecuted at an economical disadvantage—they are an actual *hindrance* to thorough and earnest parochial labor on the part of the churches. Every intelligent and diligent pastor or lay-evangelist reckons the judicious distribution of good books as among his best helps in the work of the gospel. The interference of the “colporter,” or Bible agent, cripples him in this arm of his power. Before, he might have established a tie of gratitude and affection between himself or the Church, and some neglected family, by the gift of a Bible or of some other good book. And the good seed thus planted he might have watched and tended and watered from time to time. But the Bible agent comes, hurries from house to house, drops a Bible here and a Bible there, gathers up a few choice cases of “Alarming Destitution” for the Annual Report, and goes on his way rejoicing. The Directors in the grand room in Astor Place read his letters and give devout thanks (it has been decided to be not unconstitutional for them to give thanks,) for the good that has been done. They never hear of the good that has been hindered.¹

¹ Our attention was first attracted to this evil during a visit to the Syrian Mission of the American Board of Commissioners for Foreign Missions. Our missionaries were grievously complaining of the mischief wrought by the well-intended labors of an agent of the British and Foreign Bible Society. For the space of a generation they had been laboring to train the people to value the Bible; to make sacrifices in order to own it; to buy it; to treasure it and keep it; in some measure they were succeeding, when the British and Foreign gentleman arrives with a big packing-case of books, which he gives away right and left, *plenis manibus*, and writes home

The conclusion, then, to which we come, is that according to their present modes of working, the Bible and Tract Societies can render no other service to the Home Evangelization work than that which is rendered by publishers of good literature generally. There may be other methods—we believe that there are—in which a Society for Promoting the circulation of Good Books could accomplish greater and most desirable ends, by means liable to none of the above mentioned objections.²

6. *Philanthropic Societies.*

The proper relation of the Home Evangelization work to Societies of this class may best be defined by the statement of certain general principles.

(1.) The practice of works of mercy is declared by divine example and command to be the proper accompaniment and adjuvant of the preaching of the gospel. It is a proof of the presence of the Christ, that “the deaf hear, the lepers are cleansed, the lame walk, the poor have the gospel preached unto them.” And

to the Bible Society in London of his glorious work. For some months thereafter our missionaries were gathering in the fruits of his labors, in the shape of highly scriptural wrappers to successive bars of soap, chops of mutton, and other vendibles from the hucksters of Beirut.

² The subject, but not the limits, of this article, would justify us in discussing at length a graver charge against the Bible Society's policy, which we are prepared to substantiate by evidence, but which we have room only to state.

It is this, that the Bible Society, by sedulously discouraging the trade in Bibles, has driven them out of the ordinary market, and made them purchasable only through its own stipendaries, or those of its auxiliaries. In attempting the circulation of the Scriptures by sale, it defiantly overrides the Laws of Trade, which are as much God's laws as the law of gravitation is, and affects to substitute for them its inefficient apparatus of Auxiliaries and agents.

Whatever be the cause, the effect is unquestionable. The Report of the Connecticut Home Evangelization Committee for 1890, made up from actual canvasses of the State, reports that in the country towns, generally, there are *no Bibles kept for sale*. Is this true of any other article of general household use and demand? Would it be true of the Bible, if the circulation of it by sale were entrusted to free trade and not to a monopoly? And can the Bible Society do a better service for the circulation of the Word of God, than to “stand out of its sunshine” and let it “have free course and be glorified?”

these good works ought to be performed, not simply for their relation to the success of preaching, but for the love of them, and as accomplishing in themselves an ultimate, though inferior, good. When we do good to men's bodies, simply for the sake of reaching their souls, we are apt to be found out in our device, and thus to lose the very thing we are aiming at.

(2.) All public arrangements for doing good to the community, inasmuch as they spring from the prevalence of the gospel, ought to be outwardly, as they are in fact, associated with the gospel, that Christ may have the glory.

(3.) A plan of evangelization, whether for a parish or a State, ought to comprehend, as far as may be, arrangements for promoting the bodily welfare of the people. And it is desirable that the Church and the minister of the gospel should undertake as much as possible of this work, leaving as little as possible for the civil authorities and merely secular associations.

(4.) But there are certain methods of doing good which require larger organizations than churches to conduct them, and different organizations. Such, for example, are the establishment of Hospitals and Orphan Asylums, and the conducting of systems of emigration, as in the case of the Children's Aid and Colonization Societies. As far as possible the churches

should be *patrons* rather than beneficiaries of such institutions; encouraging them by making use of their accommodations at a fair price for what they receive, and assisting them otherwise, as by contribution. It would be well if churches and Evangelization Unions should own the right of presentation to Hospitals and Orphan Asylums, and if benevolent men wishing to render service to such institutions, should do it by purchasing for the Church the privilege of sending the poor to them. But the work from house to house—the friendly and Christian work connected with these institutions—ought to be performed, as far as possible, by the Church and the Evangelist, in the name of Christ, so as to leave as little as possible to be done by the philanthropic society, in the name of humanity.

We rest the discussion here, having traversed the subject, not exhausted it. If we seem in anything to have spoken curtly and dogmatically, it is because the limits of space forbade circumlocution and apology, and our conviction of the truth and importance of many of the thoughts above set forth, demanded at least the attempt to express them. If we have seemed *radical*, will not our readers at least ask, before condemning, whether the blame of it ought not to be laid on *radical errors in existing usages and institutions?*

Books of Interest to Congregationalists.

THE LIFE AND LABORS OF REV. SAMUEL WORCESTER, D.D., former pastor of the Tabernacle Church, Salem, Ms. By his son, Samuel M. Worcester, D.D. 2 vols., 12mo., pp. 468, 600. Boston: Crocker & Brewster.

These volumes are rich with concentrated history. The life which they describe was so intertwined with the great religious movements of the beginning of the present century, that a memoir of its activities cannot but be much like a syllabus of their annals. By consequence, this "Life" has an incidental, as well as a direct value, which makes it indispensable to every well-furnished Theological Library.

With a view to supply ministers and others, there has lately been a new issue of a limited number of copies of the work, at \$1.35 for the two volumes—which is about the cost of printing, paper and binding. The postage on the two is forty cents. So that those who desire, can obtain them of Crocker & Brewster, in this city, or of Rev. S. M. Worcester, D.D., in Salem, at \$1.35 when delivered to hand, or \$1.75, postage paid. Money could hardly be better expended by those who desire to place the best literature upon their shelves.

MEMOIR OF THOMAS FOWELL BUXTON: embracing a historical sketch of Emancipation in the West Indies, and of the Niger Expedition for the suppression of the Slave Trade. By Mary A. Collier. American Tract Society, 28 Cornhill, Boston. 18mo. pp. 290.

The aim of the author has been so to abbreviate the large Memoir of this eminent philanthropist, from the pen of his son, Mr. Charles Buxton, by omitting many local details, and other matters of subordinate interest, (adding more to the bulk of the work than to its value to the general reader,) as to make it accessible both to the means and the time of ordinary persons. This aim has been very successfully carried out, and multitudes who would otherwise have remained uninstructed and unquickened by this truly noble Christian life, will now be charmed and cheered, while they are quickened and instructed by it. It will be found a book of special value to the young.

A COMMENTARY ON ECCLESIASTES. By Moses Stuart, late Professor of Sacred Literature in the Theological Seminary at Andover. Edited and revised by R. D. C. Robbins, Professor in Middlebury College. Andover: Warren F. Draper. Boston: Gould & Lincoln, &c., 1862—pp. 346.

The book of Ecclesiastes is no longer a sealed book. Prof. Stuart rendered a valuable service to the student and common reader of the Bible in preparing this Commentary. Prof. Robbins has added much to its value in this new edition.

ETHICAL AND PHYSIOLOGICAL INQUIRIES, chiefly relative to subjects of popular interest. By A. H. Dana. New York: Charles Scribner, 124 Grand Street—pp. 308.

There are thirty-two chapters in this book, written with much thought and dis-

crimination; and they contain suggestions of interest to all classes of minds. The topics are quite distinct each from the other, and embrace a large variety; such as "Races of men, Identity, Necessity, Influence of great men, Lawyers, Sensuality, Theology, Reason and Faith, Diet, Probation, Inspiration," &c. The book is introduced and recommended by Bishop Potter, of New York, and Dr. Storrs, of Brooklyn.

BAPTISM, THE COVENANT AND THE FAMILY. By Rev. Philippe Wolff, late of Geneva, Switzerland. Translated freely from the French by the Author, with some additions. Boston: Crosby & Nichols, 1862.

Discusses an old subject in a novel method, with much perspicacity and animation, and some severity upon opponents; yet in the main fairly, kindly, and in the interest of truth. Our Baptist brethren will of course have a few words to say in answer to his caustic treatment of their views. The book is original—intended to meet the state of mind that exists on the continent.

THE WORKS OF FRANCIS BACON. Vol. III. Boston: Brown & Taggard. 12mo. pp. 502.

With the deliberation needful for the proper care in editing and correcting, this magnificent edition of Bacon's works moves calmly on, notwithstanding the "times." This is the third in its place in the series, but the eighth in issue. Seven more volumes will complete the full fifteen of the work; and fifteen more sumptuous books—or more worthy to be sumptuous—will grace nobody's library.

Congregational Necrology.

Rev. JAMES ROBERTSON died at Sherbrooke, C. E., Sept. 7, 1861, aged 83 years, 2 months and 15 days.

He was probably the last survivor of that group of earnest, evangelical preachers raised up by the Haldanes in Scotland, about the beginning of the present century. He was born in Inchture, Perthshire, Scotland, June 22, 1778, was educated at the University of Glasgow, studied theology in the first class formed by the Haldanes, under the instruction of Rev. Greville Ewing, and began preaching in December, 1801, at Aberdeen, where he labored for a year. For thirty years he was pastor of the Congregational Church in Stuartsfield,

Scotland. In 1832 he came to America, and in October of that year commenced preaching at Derby, Vt., where he continued till May, 1836. He then went to Sherbrooke, C. E., at that time a new place, and there commenced a course of ministerial toil which continued without interruption till June 30, 1861, on which day he preached his last sermon, and finished a ministry of more than sixty years.

He was a man of great powers, physical and mental, and zealously devoted them all to his Master's service. His expositions of divine truth were eminently instructive, while his appeals to the conscience were often direct and pungent. Old age interfered but slightly

with the vigorous workings of his mind. Up to the last he carefully wrote his sermons and committed them to memory. They were almost invariably an hour and five minutes long, the hour being occupied in a thorough discussion, and the remaining five minutes in a practical appeal. His whole ministry was characterized by a sound, evangelical tone. On the first day of his ministry at Sherbrooke, he preached from the text: "I determined not to know anything among you, save Jesus Christ and him crucified;" and on the last day, viz., June 30, 1861, he preached from the words: "Jesus Christ, the same yesterday, to-day, and forever."

His ministry was laborious. It was his uniform custom to preach on Sabbath forenoon at Sherbrooke, and in the afternoon at Lenoxville, three and a half miles distant. No stress of weather deterred him from fulfilling his appointments. It was exposure to intense cold during one of his Sabbath afternoon drives that laid the foundation of the disease which terminated his life. During his last sickness he had sweet repose in Christ, and often quoted the words: "the blood of Jesus Christ, his Son, cleanseth us from all sin." A few hours before his death, rousing himself as from sleep, he exclaimed: "Wonderful! wonderful!" When asked by his son: "What is wonderful, father?" he answered: "The glorious plan of redemption through the atonement of Jesus Christ."

He was twice married, and had nineteen children. Several of his sons are men of great ability and usefulness.

P. H. W.

Rev. WILLIAM PAGE died at Atkinson, N. H., Oct. 18th, 1861.

He was born May 4th, 1808, at Atkinson, N. H. At the early age of eighteen he became the subject of renewing grace. He soon made a public profession of his faith, and united with the Congregational Church in his native town. His convictions of sin were pungent—his views of Christ clear—his joy great.

Soon after his conversion he commenced a course of study for the ministry. His health however failed. He relinquished the idea, married and settled upon a farm. After a few years, having recovered his health, the early desire of his heart returned, and with the advice of friends he entered the seminary at Gilmanton, N. H., where he graduated in the first class that left that institution in 1838. He then entered the senior class at Andover, Ms., and graduated in 1839.

He was ordained as an Evangelist at Draut, Ms., where he remained two years. In

1842 he removed to Hudson, N. H., where he was installed as pastor, and remained ten years.

In 1852 he removed to Salem, N. H., where he remained six years, five of which he was pastor. After this, he supplied the Church in Bath, N. H., for two years, when, on account of ill health, he was compelled to suspend his labors.

He could not, however, be idle. He remarked that if he had but one year to live he wished to spend it in the service of his Master. Having returned to his native town, he preached on the Sabbath, wherever his services were required. His last work was in Kensington, N. H. On the fourth Sabbath in September he took cold, when his last sickness commenced. His disease was fever. He died in the full hope of a blessed immortality.

Mr. Page was a judicious, sober, calm and good man. As a minister he was sound in doctrine, serious in manner and pure in life. He won the confidence of all who knew him, and his preaching was not in vain. We are reminded, as we close this record, of the promise of a covenant-keeping God. His father, William Page, was an active deacon, for twenty-three years, in the Church at Atkinson. Another son of the godly man is still in the ministry.

Mr. Page was married to Miss Phebe Grover, daughter of Dea. Josiah Grover, of Atkinson. He left two daughters, the youngest of whom has died since her father. Although but thirteen years of age, the widowed mother and other friends were permitted to hope that she was prepared for an exchange of worlds.

The Derry and Manchester Association, at their late meeting, passed the following resolutions. "Whereas, God, in his wise and holy providence, has removed by death Rev. William Page, for many years a member of this Association, therefore, Resolved, That in the death of this brother in the ministry, the Association feel that they have lost a kind, genial, Christian companion, and an affectionate, devoted brother. Resolved, That we tender our hearty Christian sympathy to the bereaved widow and surviving daughter; not only in the loss of a kind husband and father, but in the more recent affecting death of an affectionate daughter and sister."

Rev. WILLARD JONES was born at Hillsboro, N. H., July 17, 1809. His parents were pious, consecrated him to God in infancy, and trained him religiously. In 1823, during a revival of religion in his native place, he indulged a hope of pardon through Christ. For some

time previous he had endeavored to calm his fears in view of the retributions of eternity by the delusions of Universalism. An elder brother, who had been his leader in this destructive error, was brought to bow at the Saviour's feet. This awakened Willard from his slumbers. His delusive hopes vanished, and he found no rest, till he found it in submission to Christ. He at once became an active Christian. For a few months he continued to work, as before, on his father's farm. One night, as he was about closing his labors, the words of Paul, "Woe is me if I preach not the gospel;" came to him as a voice from heaven. It followed him, echoing through his soul till he was persuaded that it was his duty to prepare for the ministry. He began studying Latin under the tuition of ex-President Pierce. This circumstance emboldened him, when that gentleman was President of the United States, to address to him a letter, expostulating with him on the measures which he and his cabinet had adopted, relative to Kansas. It was an earnest and patriotic appeal; touching, in some portions of it, on tender reminiscences. It was published in one of the weekly journals of Providence. During his preparatory course, which he pursued at Meriden, N. H., he decided to devote himself to the work of Foreign Missions. He entered Dartmouth College in the summer of 1831. While pursuing his collegiate studies, he thought less of shining as a scholar than of being useful to his Master. He graduated in 1835, and in the ensuing autumn entered Andover Theological Seminary. At the expiration of a year he left that Institution, and joined Lane Seminary in company with one or two classmates, with the purpose, partly, of awakening a deeper missionary spirit among the students. He completed his course of theological study in 1838, and entered on the active duties of the ministry. He labored for a short time in Georgetown, Ms., where he enjoyed a delightful revival. For the remainder of the year he was employed as an agent of the A. B. C. F. M., chiefly in Kentucky and Tennessee, and was successful in his work. On the 17th of July, 1839, the thirtieth anniversary of his birth, he sailed from Boston to join the mission at Oroomiah, Persia. In consequence of certain differences of opinion between him and a portion of his brethren in regard to the conduct of the mission, he returned to this country in 1845. His opinions were conscientiously entertained, and he afterwards had the pleasure of learning that they were substantially adopted. After spending a few months among his friends, he commenced laboring as stated supply at Northfield, Ms., where he

passed four years and a half. He subsequently labored two years in North Orange, and a year and a half in Middlefield, Ct., from which place he was called to Central Falls, R. I. Here he continued four years, and was blessed with a precious ingathering. About twenty were added to the Church. At the close of his labors in Central Falls he returned to Northfield, and, two years since, was installed over the Orthodox church in that place.

He began cultivating his hard field with much zeal and tender solicitude. In the spring of 1860 God poured out his spirit. It was a deeply interesting season. The pastor wrought unwearily. His fidelity and perseverance in labors more abundant, to his power, yea, and beyond his power, coupled with wasting anxieties for the souls committed to his care, probably planted the seeds of that disease of which he died. Last spring his health began rapidly to decline. He suffered little pain, but there was a gradual wasting away. Early Sabbath morning, Nov. 24, he was manifestly near his end. Not long before he died, he said: "Glory! Hallelujah!" repeating the words, and closing with the solemn "Amen!" His family, who were watching over him, supposed they had heard his last words. But as the veil of the coming world seemed further to withdraw, he said feebly: "*The great work of glory!*" He then lay quietly while the church bell was calling the people to worship, and just as it closed its tolling, which had been wont to summon him to the sanctuary, he died.

Mr. Jones's doctrinal views were eminently scriptural, and his piety, based upon them, deep and fervent. When he devoted himself to Christ, he evidently made an entire consecration. He never desired or found time to rest from his labor. Faith in God, unwavering confidence in his providence, and fidelity to his Master, were the predominant characteristics of his piety. While not brilliant as a preacher, he had many of the preacher's best qualities—plainness, solemnity, affectionateness. When delivering his message, the strong expression of seriousness and earnestness in his countenance, his tones sometimes faltering, and his tearful eye, told how much he loved the souls of his hearers, and longed for their salvation, to the glory of divine grace. His sermons were not such as elicited encomiums from men of the world, nor, indeed, occasioned much remark from any; but worked silently on the heart, and became incorporated with the Christian life, bringing forth fruit unto God. We would that we had more such preachers of gospel truth; and we mourn when death makes the number less.

Rev. PHINEAS BAILEY died suddenly in Albany, Vt., Dec. 14, 1861, aged 74 years, one month and eight days.

He was the fourteenth of seventeen children of Asa and Abigail (Abbot) Bailey, and was born in Landaff, N. H., Nov. 6th, 1787. On the mother's side, he was descended from George Abbot, who emigrated from Yorkshire, Eng., in 1640, and was one of the first settlers of Andover, Ms. He served an apprenticeship to the watchmaker's trade, and commenced that business at Chelsea, Vt. Upon becoming pious he turned his attention to the ministry, but did not enter the sacred office till after several years' delay. He commenced the study of theology in 1818, under the tuition of Rev. Calvin Noble, of Chelsea, and was licensed by the Orange Association, at Thetford, Aug. 5, 1823.

He preached five months alternately at Richmond and Waterbury, and received a call to the latter place, but had already engaged to go to Berkshire. He commenced preaching alternately at East and West Berkshire, Feb. 15, 1824, and was ordained pastor of the two churches, Sept. 1, 1824. Rev. Calvin Noble preached the sermon, from 2 Cor. ii : 16.

In the summer of 1824, much religious interest existed, and sixteen hopeful conversions took place. There was no general revival during his ministry in Berkshire; but hardly a year passed without additions to the church, and at length a majority of the congregation were hopefully pious. At the expiration of five years, the church in East Berkshire was able and willing to assume his entire support, and he discontinued preaching in the other parish, though his pastorate nominally continued five years longer. He was dismissed Oct. 16, 1833. During his pastorate of nearly ten years, sixty were added to the church.

He commenced preaching in Beekmantown, N. Y., Oct. 27, 1833, and remained there four years, during which time his labors were greatly blessed, and many were added to the church. An attack of bronchitis in 1837 disabled him from preaching, except occasionally, till 1841. He then commenced preaching at Hebron, N. Y., where he found the church greatly divided upon questions of Old School and New School, and quite indifferent about maintaining the institutions of the gospel. The church was happily united in him, religion was soon revived, and during his ministry of four years fifty were added to the church. In October, 1845, he returned to East Berkshire, where he remained as acting pastor seven years. He then removed to

Albany, Vt., and preached there for five years, ending in December, 1857. He continued to reside in Albany, preaching at South Troy a few months in 1858, and in West Charleston a few months in 1859—60, but not again assuming the entire charge of a parish.

The most marked feature of Mr. Bailey's character was energy. This was manifest in his conversation, his preaching, his every movement of body or effort of mind. Nothing but the most indomitable energy could have enabled him to make his way into the ministry at first, hindered as he was by poverty, by debt, by defective education, and by the burden of a young family. It enabled him to maintain a good fight with the adverse circumstances, of one kind or another, which confronted him all the way through life. Even in his old age, neither his own infirmities, the severity of the weather, nor the difficulties of the way, could prevent him from fulfilling every appointment, and fulfilling it at the exact time.

His mind was vigorous and worked vigorously. He never enjoyed the blessing of a large library, but he had so many and such books as furnished him the seeds of thought, and those seeds he brought to maturity in his own mind by dint of patient meditation. While his range of general learning was limited, there was hardly any topic in theology which he had not investigated, or concerning which he was not always ready to give an answer to every man that asked him. There was a freshness and originality in his thoughts,—the result of his mode of study,—which rendered them always interesting, so that even on trite subjects he could secure attention, when others, more learned than he in books, would be heard with indifference. He had, moreover, a remarkably clear mind. The current of his thoughts never ran muddy. It was not possible to mistake the meaning of any of his sentences. All was clear, plain, and easy to be understood. But he never diluted the thought to make it more intelligible. It was always solid thought, and strongly expressed.

In theology he was, "after the most straitest sect of our religion," a Calvinist. He was not "Calvinisticalist," nor "Calvinistical," but Calvinistic, and possibly more Calvinistic than Calvin himself. He loved to think, and speak, of the distinctive doctrines of the great Genevan, and to make them the pith and marrow of his sermons. Especially did he love to dwell upon the absolute sovereignty and eternal purposes of God. He leaned on them as upon a strong staff, for his own strength and

consolation; he made them the center around which all doctrines and all events naturally arrange themselves, like satellites around their primary. Nor did he at all shrink, as the manner of some is who call themselves Calvinists, from any conclusion which logically resulted from this premise; being well persuaded that, however such conclusion might stagger the reason or stir up the depravity of man, it is always wise and safe to declare the whole counsel of God. The good success of his ministry furnishes additional evidence that the doctrines which exalt God and humble man are those through the preaching of which God delights to glorify Himself on earth.

As a pastor he was laborious and faithful. He preached the gospel not only publicly, but from house to house. Very early in his religious life he was strongly convinced of the duty of commending religion personally to individuals. When he was not yet twenty years old, he visited nearly every family in the village where he lived, praying in each house, and exhorting all, both old and young. He was also bold in rebuking sin, especially profanity, of which he always had an intense abhorrence. On one occasion he made his way into a crowded bar-room, to exhort those who were drinking and swearing. Some of the company repulsed him, saying that a bar-room was no place to preach in; but a person whom he had just reproved for profanity took his part, and said that he had as good right to preach in a bar-room as they had to swear.

His morality was of the rigid Old Testament type. He walked in all the ordinances of the Lord, blameless. Though he was not under the law, but under grace, he did not continue in sin that grace might abound. On the contrary, he magnified the law, and rendered to it a punctilious obedience. He even obeyed some of the obsolete requirements of the Mosaic code. The firstlings of his flock were set apart for the Lord, and the avails of them were paid into the Lord's treasury. He was puritanically strict in the observance of the Sabbath. For him it began at sundown on Saturday, after which hour nothing but the pressure of urgent necessity would induce him to do or suffer anything secular. It is said that he once refused most peremptorily to accept a present brought him on Saturday evening, by one of his best parishioners; and that, on another occasion, when he was a guest, he would not eat vegetables which he saw dug in holy time. In all this there was nothing pharisaical. It was the conscientious conduct of a man who was determined not to break any of the commandments, nor teach men so.

He married Aug. 22, 1810, Janette McArthur, a native of Thornton, N. H., by whom he had Cyrena, b. July 5, 1811, d. April 28, 1813; Keyes Arthur, born July 31, 1813; Sylvester Abbot, b. April 23, 1815, d. Oct. 2, 1835; Sally Janette, b. Jan. 11, 1821; Cyrena Ann, b. Oct. 28, 1823, m. Amherst W. Stone, Aug. 5, 1850; Persis Lorette, b. Jan. 15, 1831, m. Silas Hopkins, Feb. 16, 1848; Mary, b. July 26, 1834.—Mrs. Bailey died in Essex, N. Y., Aug. 4, 1839. He married, Oct. 20, 1839, Betsey Fisk, daughter of Dea. Moses Fisk, of Waitsfield, Vt., by whom he had, (besides a child which died on the day of its birth,) Arabella Paulina, b. July 16, 1842, d. Sept. 20, 1852; Louisa Marietta, b. June 4, 1844; Abbot Fisk, b. Jan. 25, 1847, d. May 15, 1847. All of his children who survived infancy, except one, became hopefully pious. He had strong faith in the blessing of God upon a conscientious observance of the Abrahamic covenant, and according to his faith it was done unto him. Two of them united with the church at the age of ten years; four others at the age of six, two of whom he regarded as converted when four years old, and another, who was baptized on the eighth day, being the Sabbath, gave evidence of piety from her earliest childhood. His second wife died in Berkshire, Feb. 23, 1847, and he married, June 5, 1847, Hannah Edwards, a native of Amherst, Ms., who survives to mourn his loss.

P. H. W.

Mrs. CAROLINE MELLEN (wife of Rev. E. G.) PARSONS, of Derry, N. H., died Jan. 1, 1862, aged 42 years. She was the youngest daughter of Nathan Nye, Esq., of Freeport, Me., and was born at that place, June 15, 1819. Her mother was the eldest daughter of the late Nathan Lazell, Esq., of Bridgewater, Ms.

Mrs. Parsons was possessed, naturally, of a sensitive conscience, and felt, from her young childhood, the sacred influence of her mother's Christian counsels and prayers. At the age of eighteen, while studying at school, *Wayland's Moral Science*, she was led to understand more thoroughly her sinfulness and her need of a Saviour; and, with a penitent and contrite heart, as she believed, to commit her soul to Christ's keeping, and to devote her life to his service. Her school-days were characterized by a singular conscientiousness in her deportment, and faithful attention to every particular duty. She united with the Congregational Church at Freeport in the year 1839, and was married to Mr. Parsons, who was her pastor at the time, on the 19th day of July, 1840. She carried into her new sphere of life

the same devotion to duty which had been so marked at school. She was the light and blessing of her home, and the joy of the social circle; was ready always for any benevolent undertaking in the parish, without thought of her convenience, or even of her inadequate strength. "Her people" in Freeport and in Derry were her pride, and they, in return, blessed her with their love.

Of an unusually delicate and sensitive organization, Mrs. Parsons was, nevertheless, called repeatedly to endure sufferings which might well have tasked the powers of a strong and brave man. But God was with her in every trial, to give her needed fortitude and comfort. In the uncertainty which thus hung over her life, she was continually prompted to do what she could, and as long as the privilege might be permitted her, and when the end came she was sustained, in dying, by the consolations of the blessed hope.

Rev. WILLIAM AUGUSTUS LARNED was the eldest son of the late George Larned, Esq., a lawyer of no mean ability in Thompson, Ct. He graduated at Yale College, in 1826, and was tutor in the same institution

from 1828 to 1831. Having studied theology, he was ordained, in 1834, pastor of the Second Church in Millbury, Ms., but resigned this charge in the course of the following year. He was then for a few years associated with Rev. Dr. Beman, of Troy, in the instruction of some theological students; but in 1839, took up his residence at New Haven, where, in the same year, he was appointed Professor of Rhetoric and English Literature in Yale College, taking the place of Prof. Goodrich, then transferred to the Theological Department. In this post Prof. Larned was still serving up to the time of death. This occurred on the 3d of February, 1862, about 5 o'clock, P. M. He seems to have been attacked with apoplexy while walking near the Railroad Bridge by the Cemetery, and died shortly after being found, as he lay in the snow. He was fifty-four years of age, and had for twenty-three years faithfully executed the duties of his office. During part of this time he was editor of the *New Englander*, to which he contributed twenty-seven different articles. He married, soon after his entrance on his professorship, Irene, daughter of Joseph Battell, Esq., of Norfolk, Ct., who survives him.

Editors' Table.

Quite a number of our friends have sent us, one, two, three, five—indeed, eight—dollars, in one instance, to furnish some destitute Home Missionaries with the *Quarterly*, each for a year. We have received from these favored brethren many expressions of gratitude, showing how much they value the gift. On showing to the donor what one said, tenderly he replied, "It does not seem that one dollar could do so much good." None but those so isolated and destitute, as hundreds of these devoted men are, could understand the worth of so small a gift. There is yet room for the supply of hundreds, who very much want, but have not the dollar to pay for, the *Quarterly*. We copy the most of a letter from one of the more distant of our missionaries, who may be allowed to speak for all:—

A few days since I received the January No. of the *Congregational Quarterly* for the present year, enclosing a receipt of payment by a friend. Having no means of ascertaining who that friend is to whom I am indebted for this favor, will you please convey my gratitude to him (or her)—assuring the kind donor that the gift is most acceptable. Such a visitor as the *Quarterly* is always most welcome in my humble study, and in my family. It meets my view of truth respecting the Scriptural polity, so dear to our venerated Pilgrim Fathers.

Its inculcations are in the right form and spirit—earnest and devoted, yet tolerant and catholic. The record of that true man of God, Dr. J. S. Clark, who has done so much to lead the sons of the Pilgrims back to the "good old paths" of God's word, in respect to Church order, is worth more than the price of the volume. O, that it could visit every Puritan household!

Then the article on "Puritans and Presbyterians" is a valuable chapter in Church history. May you and your co-laborers rescue many a gem yet buried in the History of the Puritans. The field has amply paid all the mining. The precious ore cannot yet be exhausted. We, who live on the outskirts of our Zion, feel a deep interest in your work, both as it respects the aid you furnish in building the outer-temples in which feeble churches may worship, and in erecting the spiritual edifice in which are set such substantial and polished stones as Robinson, Prince, Cotton, the two Mathers, (and in our day) the lovely Safford and the finished Clark.

All who love the Puritan legacy must prize these histories of God's grace in living forms. Nor can we see how any who truly love Christ can fail to bless God for the noble record their lives furnish of His love.

Please accept the thanks of an obscure Home Missionary for the good you are doing him and many by your valuable *Quarterly*, not forgetting to communicate to that liberal soul—who, by sending me the present volume, is entitled to the name of a benefactor—my sincere thanks and best wishes.

A few unexpectedly long articles for this number have crowded out one half our obituary notices, and have excluded some other matter. On the whole, however, we are quite well satisfied—and trust our readers will be—with what is herein afforded; and if each reader would speak to his neighbor who does not know how much *he* needs this good reading, and how much *WE* NEED his dollar, a double kindness would be done.....We must again beseech, and protest, and do a good

many other things, to persuade, incline, or compel our correspondents to be *more sparing of words*, when they write to us about their deceased friends. Much more than they now say is doubtless true, but our space forbids our publishing one half they do say, and they must know, better than we, what might be omitted.....We call attention to the notice on the last page of cover, of "A New Hymn and Tune Book," now issued and ready for delivery.

Congregational Quarterly Record.

Churches Formed.

- Nov. 15, 1861. At OLIVE GREEN, Ohio. 12 members.
 Jan. 15, 1862. At BRONSON BRANCH, Mich.
 " 24. At FOREST CITY, Min. 5-members.
 March 18. At GORHAM, N. H.

Pastors Dismissed.

- Dec. 18, 1861. Rev. SAMUEL WOLCOTT, from the New England Cong. Ch. in Chicago, Ill.
 Jan. 2, 1862. Rev. M. B. ANGIER, from the Trinity Cong. Ch. in Neponset, Ms.
 " 15. Rev. J. L. JENKINS, from the First Ch. in Lowell, Ms., to act as Secretary of the A. B. C. F. M.
 " 15. Rev. J. P. CLEVELAND, D.D., from the Appleton Street Ch. in Lowell, Ms., to act as Chaplain in Gen. Butler's Division of the Mass. Volunteers.
 Feb. 10. Rev. EDWIN B. PALMER, from the Ch. in Newcastle, Me.
 " 17. Rev. DANIEL MARCH, from the Ch. in Woburn, Ms.
 " 18. Rev. C. L. MILLS, from the Porter Evan. Ch. in No. Bridgewater, Ms.
 " 19. Rev. LYMAN WHITE, from the Ch. in Easton, Ms.
 " — Rev. ARCHIBALD DUFF, from the Chs. of Cowansville and Broome, C. E., in order to removal to Sherbrooke, C. E.
 — Rev. MATTHEW KINGMAN, from the First Ch. in Charlemont, Ms.
 March 4. Rev. ANDREW RANKIN, from the Ch. in Danbury, N. H.
 " 4. Rev. HENRY D. WOODWORTH, from the Union Cong. Ch. of East Bridgewater, Ms.
 " 5. Rev. T. N. HASKELL, from the Maverick Ch. in East Boston, Ms.
 " 11. Rev. J. B. PEARSON, from the First Ch. in Winsted, Ct.
 " 12. Rev. RUFUS CASE, from the Ch. in West Lebanon, Vt.

Ministers Ordained, or Installed.

- Dec. 31, 1861. In Rindge, N. H., Mr. SAMUEL G. BROWN, as an Evangelist, to labor in South

Coventry, Ct. Sermon by Rev. A. P. Marvin, of Winchendon, Ms. Ordaining Prayer by Rev. B. F. Clarke, of Winchendon.

- Jan. 2, 1862. At Bristol, N. H. Mr. CHARLES F. ABBOTT and Mr. JOSEPH W. PICKETT, as Evangelists. Sermon by Rev. C. W. Wallace, of Manchester, N. H.

" 2. Rev. WILLIAM J. HARRIS, over the Ch. in Saxton's River, Vt. Sermon by Rev. J. Chandler, of West Brattleboro', Vt. Ordaining Prayer by Rev. A. Stevens.

" 8. Rev. CHARLES LITTLE, over the Ch. in Cheshire, Ct. Sermon by Rev. Dr. Bacon, of New Haven. Installing Prayer by Rev. E. C. Jones, of Southington, Ct.

" 15. Mr. GEORGE H. CLARK, over the Ch. in St. Johnsbury, Vt. Sermon by Rev. J. A. Rankin, of St. Albans. Ordaining Prayer by Rev. W. M. Thayer, of St. Johnsbury.

" 16. Mr. ALFRED B. DASCOMB, over the Ch. in Waitsfield, Vt. Sermon by Rev. Mr. Carpenter.

" 16. Mr. HIRAM C. HAYDEN, over the First Ch. in Meriden, Ct. Sermon by Rev. J. P. Guiliver, of Norwich. Ordaining Prayer by Rev. H. P. Arms, of Norwich town.

" 16. Mr. WILDER SMITH, over the Ch. in Berlin, Ct. Sermon by Rev. Prof. Porter, of Yale College.

" 16. Mr. SMITH CURTIS, as an Evangelist, at Columbus, O. Sermon by Rev. H. M. Storrs, of Cincinnati. Ordaining Prayer by Rev. L. Kelsey, of Columbus.

" 17. Mr. BENJAMIN W. DAY, over the Ch. in Turnberry, C. W. Sermon by Rev. E. Ebbes, of Paris, C. W. Ordaining Prayer by Rev. R. McGregor, of Ldstowel.

" 22. Mr. G. H. CAFFEY, over the Ch. in Saugerties, N. Y. Sermon by Rev. J. P. Thompson, D.D., of N. Y. City. Ordaining Prayer by Rev. Dr. Gorman, of Saugerties.

" 28. Mr. BENJAMIN W. POND, over the Ch. in Barton, Vt. Sermon by Rev. Dr. Pond, of Bangor, Me., (father of the candidate.) Ordaining Prayer by Rev. S. R. Hall, of Brownston, Vt.

" 28. Mr. C. B. THOMAS, at the Springfield Street Chapel in Boston, as an Evangelist, to labor in the Hospitals at Washington. Sermon by Rev. Dr. Kirk. Ordaining Prayer by Rev. E. B. Webb.

" 29. Mr. PERLEY B. DAVIS, over the First Ch. in Sharon, Ms.

- Feb. 5. Rev. SAMUEL WOLCOTT, over the Plymouth Ch. in Cleveland, Ohio. Sermon by

Prof. Fluke, of the Chicago Seminary. Installing Prayer by Rev. J. Morgan, D.D., of Oberlin.

6. Mr. A. F. JONES, as an Evangelist, at New Albany, Ohio. Sermon by Rev. E. W. Root, of Springfield. Ordaining Prayer by Rev. H. C. Atwater, of Alexandria.

8. At McIndoes Falls, Vt., Mr. JAMES HENRY BRADFORD, as Chaplain of the 12th Connecticut Regiment of Volunteers. Sermon by Rev. J. Underwood, of Barton. Ordaining Prayer by Rev. M. B. Bradford, father of the candidate.

13. Mr. JOHN BROWN, over the Second Ch. in Eramosa, C. W. Sermon by Rev. J. Wood, of Brantford. Ordaining Prayer by Rev. Prof. A. Lillie, D.D., of Toronto.

14. Mr. ROBERT BROWN, (twin brother of the above,) over the Ch. at Garafraxa, C. W. Sermon by Rev. Prof. A. Lillie, D.D., of Toronto. Ordaining Prayer by Rev. F. H. Marling, of Toronto.

19. Mr. WILLIAM S. PALMER, over the Ch. at Wells River Village, N. H. Sermon by Rev. Erdix Tenney, of Lyme, N. H. Ordaining Prayer by Rev. Dr. McKean, of Bradford, N. H.

19. In Shutesbury, Ms., Mr. ANDREW J. CLAPP, as an Evangelist. Sermon by Prof. Tyler, of Amherst College. Ordaining Prayer by Rev. C. L. Woodworth, of East Amherst.

19. Rev. WHELOCK N. HARVEY, over the Ch. in Wilton, Ct. Sermon by Rev. T. Atkinson, of Westport. Installing Prayer by Rev. Mr. Burr, of Weston.

20. Rev. J. E. POND, (son of Rev. Dr. Pond, of Bangor, Me.,) over the Ch. in Flatteville, Grant Co., Wis. Sermon by Rev. J. C. Holbrook, of Dubuque, Iowa.

27. Mr. HORACE B. WOODWORTH, over the Ch. in Hebron, Ct. Sermon by Rev. H. F. Arms, former pastor.

- March 12. Mr. CALVIN CUTLER, (brother of the late Rev. Lyman Cutler, of Newton Corner,) over the Ch. in New Ipswich, N. H. Sermon by Rev. James H. Means, of Dorchester, Ms. Ordaining Prayer by Rev. Samuel Lee, former pastor of the Ch.

19. Mr. HENRY KIMBALL, over the Ch. in Sandwich, Ms. Sermon by Rev. J. M. Manning, of Boston. Ordaining Prayer by Rev. W. H. Benson, of Centerville.

— Rev. E. J. MONTAGUE, pastor of the Presbyterian Ch. in Summit, Wis., over the Ch. at Oconomowoc, Wis. Sermon by Rev. W. D'L. Love. Installing Prayer by Rev. D. Clary. The railroad having changed the center of business from Summit to Oconomowoc, two churches now exist where formerly there was but one, and in consequence of a very pleasant spirit of unity, Mr. Montague serves them both.

Ministers Married.

Nov. 26, 1861. In Hannibal, Mo., Rev. J. M. STURTEVANT, Jr., to KATIE, daughter of J. T. K. Hayward.

Feb. 12, 1862. Rev. AUSTIN HAZEN, of Norwich, Vt., to Miss MARY J. CARLETON, of Barre, Vt.

27. In St. Albans, Vt. Rev. GEORGE HENRY CLARK, of St. Johnsbury Center, Vt., to Miss ABBIE A. FAIRCHILD, of St. Albans.

Ministers Deceased.

Nov. 24, 1861. In Northfield, Ms., Rev. WILLARD JONES, aged 62.

Dec. 14. In Albany, Vt., Rev. PHINEAS BAILEY, aged 74.

Dec. 19. In East Medway, Rev. LUTHER BAILEY, aged 78.

23. In Colebrook, N. H., Rev. HENRY M. BRIDGE, aged 38 years, 4 months and 2 days.

27. In Orfordville, N. H., Rev. LUTHER B. WHITTEMORE, aged 33.

30. In Cambridge, Ms., Rev. OTIS ROCKWOOD, aged 70.

Jan. 25, 1862. Rev. H. G. O. DWIGHT, D.D., of Constantinople, aged 69.

March 2. In Fitzwilliam, N. H., Rev. LUTHER TOWNSEND.

7. In Fairhaven, Ct., Rev. DAVID SMITH, D.D., aged 95 years.

13. In Swanton, Vt., Rev. EBENEZER H. DORMAN, aged 71 years and 7 months.

14. In Windham, Ct., Rev. GEORGE INGER-SOLL STEARNS, aged 86.

— In Hollis, N. H., Rev. LEONARD JEWETT, aged 74.

American Congregational Union.

THE WORK of this organization bears no just relation to its WANT. The former must be graduated by its supply; the latter can be measured only by the reasonable demands of scores of most needy and dependent churches. Calls for aid are more frequent and more urgent than ever before, and the desirableness of meeting them now is enforced by the fact that both labor and materials are very cheap. A much less average sum will now pay last bills than at any previous period since this church-building work was begun. He who would do a great and lasting good with a small amount, will find an excellent opportunity by sending it as below.

Since last reported here, the Trustees have appropriated small sums to but three churches, when it should have been to fifty; and have paid last bills as follows, viz.:—Brookhead, Wis., (the gift of the Center Church, New Haven, Ct.,) \$200.00; Saugatuck, Mich., \$200.00; Otto, Cattaraugus Co., N. Y., \$250.00; Lebanon, Warren Co., Ohio, \$300.00; Lanark, Ill., \$201.00; Grandville, Mich., (the joint gift of the Congregational Church, Amherst, N. H., \$50.00—of N. L. Birge, Esq., Bristol, Ct., \$35.68—and of the Sabbath School of the Congregational Church of North Guilford, Ct., \$5.32,) \$91.00.

CHELSEA, Ms., MARCH 27, 1862.

ISAAC P. LANGWORTHY.

THE GENERAL ASSOCIATIONS, &c.,

WITH THE NAMES OF THEIR OFFICERS, AND THEIR SESSIONS FOR 1862.

MAINE, GENERAL CONFERENCE.—Rev. Eliphalet Whittlesey, Brunswick, Corresponding Secretary; Dea. E. F. Duren, Bangor, Recording Secretary.

Next meeting: Union Street Church, Portland, Tuesday, June 24, at 9 o'clock, A. M.

NEW HAMPSHIRE, GENERAL ASSOCIATION. Rev. Josiah G. Davis, Amherst, Secretary, Statistical Secretary and Treasurer.

Next meeting: Concord, Tuesday, A. M., Aug. 26; (last year, at 10 o'clock, A. M.)

VERMONT, GENERAL CONVENTION OF CONGREGATIONAL MINISTERS AND CHURCHES. Rev. E. Irvin Carpenter, Barre, Corresponding Secretary; Rev. Aldace Walker, West Rutland, Register.

Next meeting: Norwich, Tuesday, June 17; (last year, at 10 o'clock, A. M.)

MASSACHUSETTS, GENERAL ASSOCIATION. Rev. Richard G. Greene, Brighton, Acting Statistical Secretary.

Next meeting: North Church, New Bedford, Tuesday, June 24, at 4 o'clock, P. M.

MASSACHUSETTS, GENERAL CONFERENCE OF THE CONGREGATIONAL CHURCHES.—Rev. Joshua W. Wellman, Newton, Recording Secretary; Rev. John L. Taylor, Andover, Statistical Secretary.

Next meeting: Eliot Church, Newton, Tuesday, Sept. 9, at 4 o'clock, P. M.

RHODE ISLAND, EVANGELICAL ASSOCIATION.—Rev. Lyman Whiting, Providence, Statistical Scribe.

Next meeting: High Street Church, Providence, Tuesday, June 10; (last year, at 10 o'clock, A. M.)

CONNECTICUT, GENERAL ASSOCIATION.—Rev. Myron N. Morris, West Hartford, Registrar; Rev. William H. Moore, Newtown, Statistical Secretary and Treasurer.

Next meeting: Norwalk, Tuesday, June 17; (last year, at 11 o'clock, A. M.)

NEW YORK, GENERAL ASSOCIATION.—Rev. Homer N. Dunning, Gloversville, Register and Treasurer; Rev. Jeremiah Butler, Bergen, Statistical and Publishing Secretary; Rev. Oliver E. Daggett, D.D., Canandaigua, Corresponding Secretary.

Next meeting: Syracuse, Tuesday, Sept. 23, at 10 o'clock, A. M.

OHIO, CONGREGATIONAL CONFERENCE.—Rev. Albert M. Richardson, East Cleveland, Register and Treasurer.

Next meeting: Mt. Vernon, Thursday, June 12, at 7 o'clock, P. M.

INDIANA, GENERAL ASSOCIATION OF CONGREGATIONAL CHURCHES AND MINISTERS.—Rev. Nathaniel A. Hyde, Indianapolis, Secretary.

Next meeting: "With Bro. Lewis Wilson's charge, in Gibson County," Thursday, May 15; (last year at 7½ o'clock, P. M.)

ILLINOIS, GENERAL ASSOCIATION.—Rev. Samuel Hopkins Emery, Quincy, Register and Statistical Secretary; Rev. Martin K. Whittlesey, Ottawa, Corresponding Secretary, Treasurer and Scribe.

Next meeting: Second Church, Rockford, May 28; (last year, at 7½ o'clock, P. M.)

MICHIGAN, GENERAL ASSOCIATION.—Rev. L. Smith Hobart, Hudson, Secretary.

Next meeting: Grand Rapids, Thursday, May 15, at 7 o'clock, P. M.

WISCONSIN, PRESBYTERIAN AND CONGREGATIONAL CONVENTION.—Rev. M. P. Kinney, Janesville, Stated Clerk and Treasurer; Rev. Enos J. Montague, Oconomowoc, Permanent and Statistical Clerk.

Next meeting: Beloit, Wednesday evening, Sept. 24.

IOWA, GENERAL ASSOCIATION.—Rev. Darius E. Jones, Newton, Register and Treasurer.

Next meeting: Lyons, Wednesday, June 4, ¼ before 8 o'clock, P. M.

MINNESOTA, GENERAL CONFERENCE.—Rev. Charles Seccombe, St. Anthony, Statistical Secretary; Rev. David Burt, Winona, Corresponding Secretary.

Next meeting: Northfield, Thursday, Oct. 9, at 7 o'clock, P. M.

KANSAS, GENERAL ASSOCIATION OF CONGREGATIONAL MINISTERS AND CHURCHES.—Rev. Rich'd Cordley, Lawrence, Stated Clerk.

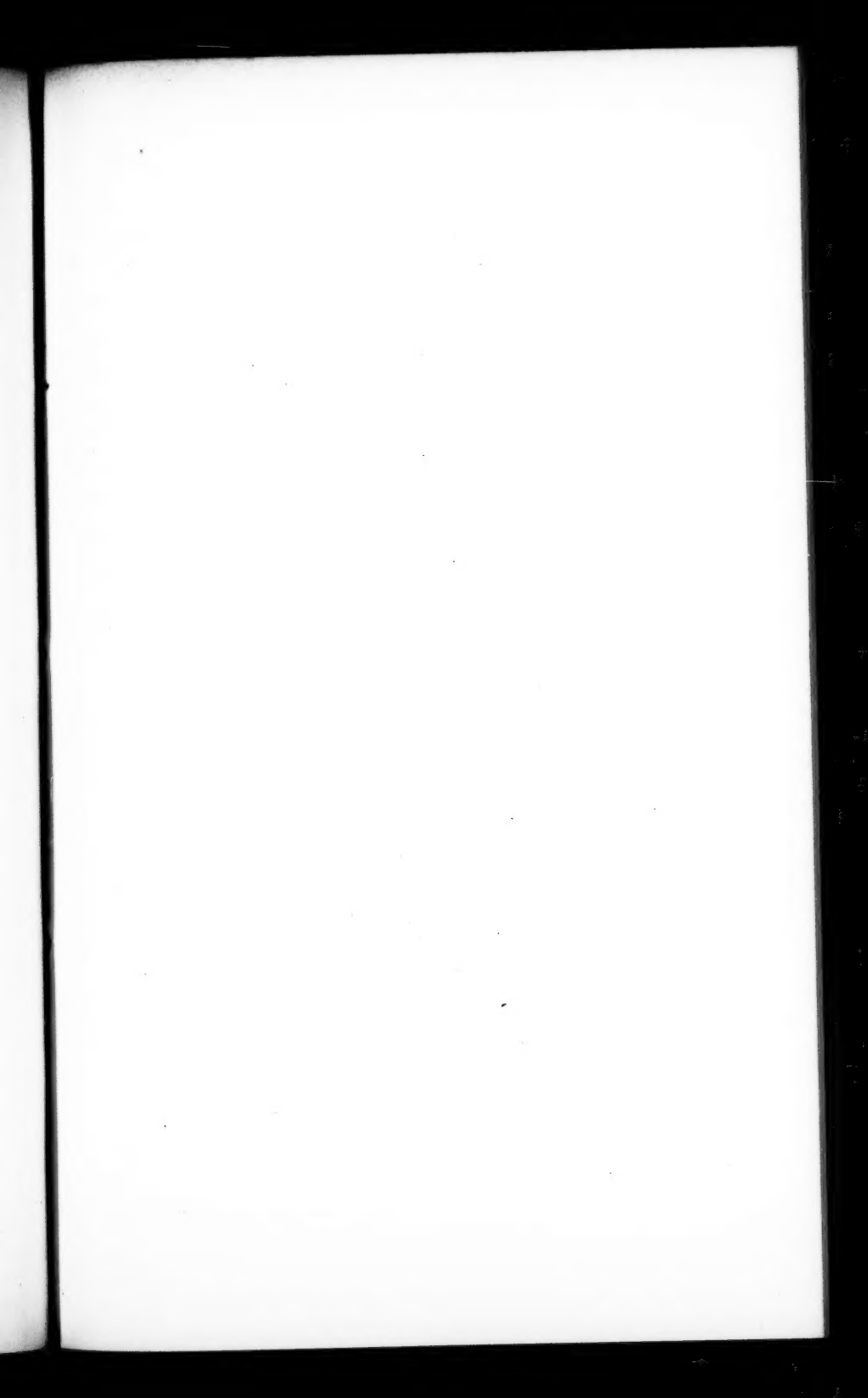
Next meeting: Wabaunsee, (when?) Last year, met May 23, at 7½ o'clock, P. M.

CANADA, CONGREGATIONAL UNION.—Rev. Edward Ebbs, Paris, C. W., Secretary-Treasurer.

Next meeting: Hamilton, Wednesday, June 11, at 4 o'clock, P. M.

NOVA SCOTIA AND NEW BRUNSWICK, CONGREGATIONAL UNION.—Rev. Robert Wilson, Sheffield, N. B., Secretary.

Next annual sessions: Sheffield, N. B., September,—what day and hour?





Engraved by J.C. Hutton from a Daguerrotyp

Z. Eddy

OF PLYMOUTH COUNTY MASS.

